171.

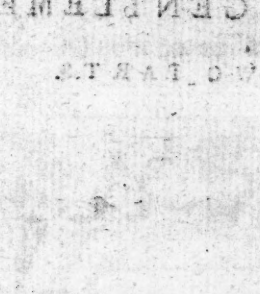
OF EDUCATION

Especially of

YOUNG GENTLEMEN.

IN TWO PARTS.

OXON.
At the THEATER *Ann.* 1673.



THE PREFACE.

IT is not the design of this Discourse to intrench upon any knowledge already disposed, and appropriated into Arts and Sciences, as they are at this time delivered; but onely to propose such things to consideration and use, as, lying scattered and in common, are less cultivated and regarded. For this reason 'tis in vain to expect accurateness of method or stile: but the first part is, almost wholly writ in manner of *Essaies*, the second of *Aphorisms*: the stiles most free, loose, and unscientifical.

The most useful knowledge is that, of a mans self: and this depends upon that more universal consideration of, *Quid homo possit*; naturally, and artificially: *i. e.* what abilities are in us originally, by the gift of God; and what attainable by our own industry. And both these in order to *Knowledge* or *Action*. To advance this discovery, it is hoped that these papers may contribute some hints and steps; whereby others may proceed

proceed to perfect the whole building. Which who so shall effect, or but considerably promote, shall performe a service as acceptable, as beneficial, to Mankind.

The perfecting of a young Man in *Sciences* and *speculative Learning* is the business of so many Books and Persons; that it seems superfluous to engage in that part of Institution. It was therefore thought more useful to furnish some rules and principles of *Active life*; as being that, whereto Gentlemen seem more disposed both by their births, and general inclinations. Wherein also care hath been taken not to trespasse much upon, or invade, the bounds of any Science or Discipline. But rather to gather up disorderly, and bind together, such scattered counsels and notions, as have occurred either in observation, or in some *Italian Writers*, not ordinary amongst us. If any person shall hereby be any whit forwarded toward the attaining the great end of his Creation; 'tis all that is here aimed at. But God giveth success according to his own good pleasure.

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Of

OF EDUCATION.

CHAP. I.

Necessary to Learning. 1. Capacity. 2. Instruction. 3. Practice. The two last of which are comprehended in Education.

1. THAT a man may attain perfection in any Art, Science, or Virtue, three things are requisite.

1. *A naturall ability, power, or capacity.* 2. *Art, or instruction.* 3. *Exercise and practise.* *Capacity* consists 1. in *Fancy* or *Invention.* 2. *Memory.* And 3. *Judgement*, of which we shall speak at large hereafter. And these in severall persons are very different. For granting what some Philosophers say, that they are *originally* equall in all men, as being the soul it self; yet *in reality*, because every soul comes into a body endued with various dispositions; and the Organs, which the soul employeth, and are as necessary to the producing its operations as the soul it self, are not in all equally well-disposed, there ariseth great *variety of capacities, and abilities*: God Almighty distributing these his *Gifts of Nature* to every one in what measure himself thinks fittest.

2. I know there are, who accuſe the divine Providence, as more niggardly or ſparing towards men, then other Animals; which, *without teaching*, know not onely what is ſufficient for their ſubſiſtence; but ſome things alſo, which men learn by *long imitation*: As, to go, to ſwim, to expreſs their paſſions and thoughts. Yea and ſome manual arts, wch are in us the *effects of Education*, are in beaſts the *actions of ſenſe*, *or inſtinct*. But truely this complaint is without reaſon. For if we think *Impotency* to be an *advantage*, and thoſe creatures to be in the *beſt condition*, who have *leaſt to do*; it is true, that beaſts are happier than men, and vegetables than Animals. But if every thing be *made for action*, and the more *able it is to work*, the more *noble*; if *plus poſſe* follows and argues *nobilius & perfectius eſſe*; then is our condition infinitely the better; as not only having more, but *more various*, *more ſublime*, *and more difficult* Operations. It is neceſſary for beaſts to be born with haire, feathers, ſcales, or ſhels, becauſe they had not the *ingeny* to make themſelves *garments*, which, to their infinite convenience, they might *alter according to the ſeaſons*; nor had they the knowledge of *creating fire*, *building houſes*, and the like. Nature furniſhed them with *beaks*, *claws*, *and hornes*, becauſe they could never arrive to find out a *ſtone*, to be *melted* and *framed* into *all ſorts of inſtruments*, and *utenſils*. Their knowledge ariſeth no higher, then of what is *pleaſant* or *painfull*; they apprehend not *convenient*, or *inconvenient*; *juſt*, or *unjuſt*; *happy*, or *miſerable*. God, as a Maſter of a family gives the *ſervants* their *ſet ſalary*, and *employs them*; but his *Children* he *educates* and *inſtructs*, to *command* and

diſpoſe

diſpoſe, not *their owne* onely, but even the faculties of *all the other*: therefore were beaſts to live by *Nature*, but man by *Art*. He made indeed no creature, which he endowed not with ſufficient abilities for the uſes of their Creation: and moſt alſo with a power to better and advance them by aſſiduous practiſe; but the *end of all inferior Creatures* was comprehended in their *actions of life*, for the conſerving, and propagating that: But man he created capable of a *ſupernaturall employment*; of a life to be continued infinitely *beyond*, and *above* this ſmall moment, and of operations ſublimer then providing for the belly. And therefore he adorned him with faculties accordingly; an ability to *diſcern* betwixt *good* and *bad*, *virtue* and *vice*; *reflection* upon his *own actions*; an underſtanding capable to *know*, and *comprehend* the *whole World*; and more then that alſo, *to be preſent* to all *paſt*, and *future*, as well as *preſent*, *things*; to multiply a *ſmall*, *inconſiderable* propoſition to *infinity*; and to know him, who exceedeth all knowledge.

3. Nor are theſe faculties even *in infants* (though imperfect) altogether *obſcure*. For as ſoon as they have ſtrength (with which beaſts are born) they do more then *beaſts*; they exert greater teſtimonies of Natures bounty, framing in themſelves humane actions, whereas beaſts work onely according to their own kind. For even the nobler faculties ſhew themſelves betimes; *Fancy* in *imitation of others*; *memory* in *retaining* what is imitated; and *Judgement*, in *ſelecting* certain actions, and parts of actions for their imitation; which are the principles and manner of all learning. I deny not, that ſometimes there

is such *an impotency, or defect* in the Organs (which also I doubt not most frequently, if not alwaies, to be a disease, and often curable by a discreet Physitian) as renders the subject, according to the Degrees of the indisposition, *unfit* or *uncapable* of any Instruction; and that all labour bestowed upon them is lost; or at least so unapt are they, as it is not *tanti* to employ so much industry as is requisite to render them, indifferently, like other men. Neither is this exact *difference of capacities* alwaies (in childhood especially) so *easily discerned*, as it may with *conversation* and *tryall*. Let the Educator therefore think himself to be but as a *Midwife*, who cannot bring forth a child, where there is none; but where there is, can assist the birth; though the mother be sickly, and the child infirme. And *as* it is loss of labour to *sow*, where there is *no soile*; and *as* where the parts are meaner, the greater measure of cultivating by Instruction and practise is requisite; by which even mean parts may be bettered: *So* where there is a greater measure, *lesse institution* and *exercise* will advance in them a *greater harvest*, and *great industry* will raise them to *admiration*. Of these severall degrees, it is diligently to be considered, that some have a *bare capacity*, sufficient to be instructed, moving onely as they are drawn; who like *Bottles*, render no more then is just put into them. Others have a *great inclination* to knowledge, running, when once set in the way, either to any, or some one, science in particular; and having the grounds and principles given, they are able to raise Conclusions, gather Corollaries; and having the foundation laid, build up the rest themselves.

Others

Others (though few) are as *automata*; αὐτοδίδακτοι, their *own Masters*; and have a *genius*, or somewhat extraordinary, to assist them. Which who so have, and withall a probity of affection, and willingness to take pains, they seem set out by God himself richly fraught for his glory, and the good of Mankind. It is also to be observed, that, where there is a *great indisposition to one study*, (as many times there is, some being by nature more inventive, others more retentive; some very active, others slow, &c.) it is seldome worth the labour to strive to introduce the *contrary to such inclination*. *Amended* and *bettered* persons may be, but *totally cured* they rarely are; and in their own way, they may prosper excellently with lesse pains. I speak not here of inclination to virtue or vice; for there is no man so disposed, but he may be virtuous if he please, as shall be shewed hereafter. This of Capacities.

4. But the best *capacity*, without *instruction* by precepts and examples, to which are subservient exhortations, admonitions, threatnings, corrections, &c. is ready to spend it self upon low, *mean*, and many times *vicious* employments: as the *best ground*, except tilled and sowed with profitable seed, produceth onely *ranker weeds*. *Satis norunt prudentes* (saith Pasch. in vitâ Pybrach) *virtutis & vitiorum semina cum nascendi origine copulata, vi educationis, in alteram partem necessario emicare: adeo ut bonum esse, non à naturâ datum, sed arte sit quæsitum; ac proinde bene institui sit efficacius, quam felicitèr nasci.* His meaning is; That *parts* are *indifferent* of themselves to produce good or evil; and *great parts* (as Themistocles

miſtocles was told by his Maſter, *fili, tu nihil mediocre eris, ſed vel magnum patriæ lumen, vel magna peſtis*) are fitted for *great*, whether *good* or *bad*, undertakings; *great errors* and *wickednesſes* proceeding onely from *great Wits*. Education, and Diſcipline form our manners; and that onely every one *knows*, which he is taught. The faculties of the ſoul can work of themſelves; but as not, except upon an externall object, ſo neither to the *utmoſt of their power*, without *imitation*, nor in the *beſt*, i. e. the right and true *manner*, but by inſtruction. We are *born* with hands, feet, and tongue; and have *by nature power* to write, dance, and ſpeak; yet none of theſe can we do, except aſſiſted, ſuſtained, and formed by either thoſe, whom we *ſee ſo to employ* the ſame members, or by whom we are, as ſoon as ſtrength permits, *taught* and *moulded* into *ſuch habits*. So all men are *born* with reaſon, but have not the *uſe* of it at firſt. And when we begin to ſerve our ſelves of it, it is ſo weakly, that we are eaſily overcome by *ſenſe*, which till then hath guided us. And, if at this *dangerous conjuncture* we be not aſſiſted, 'tis much to be feared our *reaſon* will be but of ſmall uſe to us: eſpecially ſince we find great ſtore of *tracks* and encouragements in the broad *way of pleaſure*: and therefore ſhall be unwilling to leave it for the narrow, rough, and *unbeaten routs* of *Induſtry*, and *labour*. It is true, that perſons of *very great parts* can, out of their own obſervation, (for ſo all ſciences at firſt began) or when they arrive at years of diſcretion by the help of books, (that is, other mens experience) advance *without a Teacher* to a conſiderable perfection. As *Lucullus* is ſaid to have come into

Aſia

Asia an excellent Generall, who departed from Rome an unexperienced Soldier. The same is also storied of the *Lord Deputy Montjoy*. Though, to confess the truth, these instances are not very rare: for (which seems strangely absurd) there is no Art, to obtain which less diligence is used, then this of Soldiership, though of the greatest consequence. But we had lately a person, who *without* any *experience* in *Navigation*, by reading and study, at the very *first essay of his Art*, happily and discreetly *commanded* a *Ship* to the *East-Indies*. Some commend onely *practise*: Others think *reading* sufficient; both to blame; joyned together, they do best. Reading advanceth more, and sooner then practise alone. A *Reader* is more universall, better for *many things*; more accurate and observant in his practise: A *Practisers knowledge* is in a *shorter compass*, in ordinary cases, and is longer before it come to perfection. Reading is *other mens experience*, which by meditation and practise becomes *our own*; but it maketh us somewhat *too exact*, and to expect all things should fall out according to *our Imaginations*; whereas the *world in fancy* is much different from that in *reality*, not clothed with those particularities, and circumstances, which are either parts of, or inseparable from, it. Though reading however be good, yet 'tis best with those, who have already had an *Instructer*; who can apply his precepts and advices to all accidents, supply defects, answer all doubts, retrench excesses, inculcate what is neglected, call to mind what is forgotten, and set his charge in the straightest, and neerest way.

5. Yet both *Capacity* and *Inſtruction* are effectles, without *practiſe* and *exercise*; which conſiſts (according to the nature of the thing to be learned) in *Meditation*, thinking, or contriving; *obſerving* others practiſes; and actually *trying* and working. *Precepts* ſerve very well for a guide; but advance not the guided, except himſelf follow them; they facilitate the beginning and progreſs, but the perſon himſelf muſt ſet to his own endeavour, if ever he intends to attain perfection. Never have I ſeen parts, how great ſoever, without induſtry and ſtudy, to produce any good; much evill indeed I have known proceed from thence. Such perſons may prove ſometimes *plauſible diſcourſers*, and of an *agreable converſation* in ordinary companies for a time, till their Stock be ſpent: but it is induſtry and exerciſe, that renders a man *knowing* and *ſolid*; that feares not to be asked a queſtion in what he profeſſeth. And if induſtry be neceſſary *to great*, much more to *mean* parts; which it bettereth and advanceth to perfection and honour. And ſince to have great naturall parts is not in our power, but we muſt be contented with thoſe which God hath given us; we muſt ſet our reſt upon our *labour* and *induſtry*, for correcting our bad, bettering our indifferent, and perfecting our good, abilities. And of this (the uſe and profit we make of our talents) muſt we give a ſevere account. Nothing changeth Nature, but another Nature, *Cuſtome*; not force, not reward, not paſſion. Our *thoughts* are according to our inclinations, our *diſcours* and *ſpeeches* according to what we have learned, but our *actions* according to what we have been accuſtomed. How often

ten do we see men promise, vow, engage, yea and resolve to change *v. g.* an ill habit, and yet continue to do, as they did before? how many see we daily who began well, and, as long as they took pains, profited exceedingly; but when trusting to the goodness of their parts, and that small stock of knowledge laid in before, not improving it further, but giving themselves liberty of mirth and pleasure, have not onely *not profited*, but *bankerupted* also, and lost their *principall*? Besides, industry and exercise of themselves render us thinking, vigilant, attentive, provident for all cases, and accidents; lay up a treasury against all events; prevent surprizes; and make us familiar, and ready to all that may happen. But by idleness, and pleasures, the *spirit* is *relaxed*, the *understanding unbended*, the *fancy over-grown with rust* and rubbish, and the *memory perished*.

6. These two last (*Instruction*, and *Practise*) are comprehended in *Education*. There is but one way and manner of learning, be the subject what ever it will. In *manuall Arts* the Master first sheweth his Apprentice, what he is to do; next works it himself in his presence, and gives him rules, and then sets him to work. The same is the way of breeding a *Gentleman*, or a *Scholar*. The Educator prescribeth his *end*, gives him *rules* and *precepts*, presents him *examples* and *patterns*; and then *sets him to act* according to what was before taught him. And if the Educated apply himself seriously to meditate, contrive, observe his copy, and be content to be admonished and corrected when faulty, he will, no doubt, arrive to the intended perfe-

ction

ction; which is to perform his duty with eaſe, readineſs, and delight; *i. e.* to advance his *Art* into another *Nature*. For in this Art equalls Nature, that it, as ſhe, works without deliberation, and is indiſpoſed to the contrary; as a good Muſitians hand conſulteth not what ſtring to touch, but runs to it as readily, as Nature doth to the proper muſcle, when ſhe would move a finger. Onely in this they differ, that *Nature* God hath given us, *Art* is of our own acquiſition; *Nature* is perfect at the firſt moment, *Art* is not obtained without ſtudy and induſtry. And the earlyer we begin, the better it is. For ſhould we ſuffer young-men, as they ſay of *Hercules*, to chuſe virtue or vice, labour or pleaſure, when they come to *years of Diſcretion*; and in the interim let them ſpend their *youth in the vanities, and follies*, that age ſuggeſts to them; is not this that wherein the Devill tempted our firſt Fathers, to preſent to them the excellency of the knowledge of *good and evill*? whereas it had been much better to have known *good* onely, and left *evill* to have been underſtood by the examples of ſuch, as would not conſider. But into what *hazzards* are theſe uninſtructed perſons caſt, ſhould it pleaſe God to *cut them of* in their youth? Is it not, as if they ſaid; let them habituate themſelves in vanity, idleneſs and folly, that they may afterwards judge better of virtue, *i. e.* of that, whereof they have no experience? How can they chuſe good, ſince they know not what it is? and every one muſt follow and embrace what he knows. Shall we let them firſt vent their malice? but by practiſe it increaſeth: let them defer their choice till they may make it with Diſcretion? But without

without teaching they will never come to Discretion. For every habit, especially when according to a naturall inclination (as these are by reason of the remainder of that evil, left in us for our exercise) hurries them violently, and at length irresistably also. At best; suppose a child should escape accidentally, *i. e.* by the care of parents, or his own naturally good disposition, this rock; yet those, who *start late*, are so *far behind*; when they should be ready for employment, they are learning the principles of it, and are surpriz'd and at a gaze where to begin. The great inclination of Youth is to *pleasures*; and that, either to *idleness* and *sleep*; whence proceed inconsideration, carelesness, hatred of labour and thinking; or else to *eating*, *drinking*, or the *other lusts of the flesh*. And all these, indulged and accustomed, grow stronger, and at last inextirpable. For they end in habitual sin, darkness of understanding, and extinguishing the light both of Gods spirit, and reason. *Virtutem* (saith Pasc. vit. Pibr.) *nisi in primæva germina, dum tenera sint & mollia, instilletur, frustra in adultis requiras.* The reason why we see so many *old-men fools*, is becaus we see so many *young men unlearned*. Those, who are employed in Missions for converting Nations to Christianity, find litle fruit in treating with ancient men. It is also necessary to get an habitude of virtue and knowledge in Youth, that in that age, when our understanding fails us, we may do nothing unbeseeming us. But the force of *Education* is seen in nothing more, then that whole *Nations*, from age to age, continue in the very same customes and manners: and to change these, especially to the better, is a difficulty

culty even beyond imagination. Thoſe, who are brought up *in Wars*, are active, reſtleſs, violent, ungovernable but by force; brought up *in peace*, lazy, unexperienced; *in trade*, ſubtil, intereſſed, covetous; *amongſt poor men*, mean-ſpirited; *amongſt idle perſons*, good for nothing. Again, were there a City conſiſting of *Subjects without Education*, what a confuſion would it be? without obedience, without breaking their own humors and paſſions, every one following his own luſts, without regarding any other, without diſcretion, civility, even without humanity it ſelf. Tis good Education of Youth, that makes virtuous men and obedient Subjects; that fills the *Court* with *wiſe Counſellers*, and the *Common-wealth* with *good Patriots*. Even *Trees*, if not cultivated when young, change their nature into wildneſs; and *Beaſts* grow fierce and reſty if not tamed and broken in youth. Nature is bettered, and made uſefull by Education; and what our induſtry produceth in us contrary to Nature, is ſtronger, and converts Nature into it ſelf. To neglect inſtruction is to want other mens experience, and to begin again at the very foundation of every Art, or Science; which being by litle and litle advanced, and not yet perfected; he much hinders himſelf, that takes not advantage of the height they are already arrived to. And *not to exerciſe* parts, is *to looſe them*, and *not to uſe them to the beſt*, is to *debaſe* and vilify them. For they, whoſe ſpirit ſuffers them not to be idle, and yet are not inſtructed to the beſt advantage, fall upon trifles, turning, watch-making, hunting, or worſe. One I have read of brought to *Alexander*, who by many years practiſe, had obtain'd the dexterity of throwing

throwing a small seed through a needles eye. The King for a just reward gave him a sack full of those seeds. But *Math. Huniades the warlike King of Hungary*, was more severe with him, that brought him a wooden Coat of male, wherein was not one ring wanting, a work of fifteen years; for he commanded him to prison for fifteen years more, to expiate for so much time and parts spent in so fruitless an employment.

CHAP. II.

Of the Duty of Parents in Educating their Children.

1. I desire Parents would seriously consider, that Education of their Children is not left to their pleasure, but a *duty* imposed on them. God, the great Father of us all, *deposited* the Children in the Fathers charge; and provided by his Laws, and threatnings, they should be reverenced and obeyed by them. They are *part of your selves*, and what you do for them is indeed for your selves. You expect *honour* by them at all times, and may sometime also stand in *need* of their help. 'Tis what you either have *enjoyed* from *your parents*, or lament your loss by their neglect. You have brought forth Children into this *World of misery* and *trouble*, and will you so leave them? will you not assist them in passing through it as well as they can? It is but reasonable they should by a speedy death *be taken away* from the future evill, if you refuse to fortify them against it. You *provide* them *estates*; to what purpose,

poſe, if you alſo procure them not parts to uſe them? By that you appeare to be their provident *parents*, but by this you are paralleled to their *good Angels*, in taking care and watching over them.

But I will ſpeak no more of this: for though there be ſome inhumane and irrational Parents, that deſire their Children ſhould be like themſelves; that think their own honour and reſpect eclipſed if their Sons be wiſer, or worthier then they; and are contented their Children be wicked, leſt their own actions be ſhamed: ſome alſo, who for covetuouſneſs, neglect, or ignorance, will not beſtow good Education upon them; yet there are ſo few of this ſort, and their error ſo manifeſt, that it needs no further diſcovery.

Another, and not inferior *error of Parents* there is, that out of I know not what *tenderneſs*, they are unwilling their Children ſhould undergo ſuch *hardſhips* and *ſeverities* as a good Education doth require. Which is, as if the mother ſhould not ſuffer her new born Infant to be moleſted with the pain of *ſwathing*, and *binding*, till it grows better able to endure that torment. Many Parents are afraid, their Childrens *ſpirits*, *i. e.* their *obſtinacy* and *pride*, ſhould be broken with due correction, and harſher chiding.

But the greateſt, and moſt generall *error* of Parents is; that they deſire their Children to be more *plauſible*, then *knowing*; and to have a good *mine*, rather then a good *underſtanding*; or at leaſt, to have both together; to employ the ſame time to

to acquire ſerious *ſtudies*, and *à-la-modeneſs*; to ſtudy *gravity* and *levity*, *gallantry* and *Philoſophy* together. But (beſides what I ſaid before, if theſe come in competition, pleaſure will certainly carry the cauſe, both more time beſtowed and greater proficiency ſhall be made in that, then the other) it ſeems to me little leſs then impoſſible, that two things ſo unlike, if not contrary, ſhould be together attended (one houre of pleaſure obliterating more, then three of ſtudy will imprint;) that two ſo differently-commanding *Maſters* ſhould be obeyed. If the Soul can apply it ſelf to ſuch *diſſonant ſtudies*, why may not the eye alſo, at once, aime at two *oppoſite marks*? The Gallants cheifeſt ſtudy is to *ſpend* his time; the other's to *ſave* it: the one is for living in *pleaſure* and *mirth*; the other, in *labour* and *ſerioufneſs*. The one for *adorning* and *trimming* himſelf, to viſit, game, play &c. the other for *watchfulneſs*, *induſtry*, *devotion*. In ſumme, the one placeth his deſigne to be conformable and acceptable to thoſe, who *underſtand leaſt*; to ſome ſilly Women and Ladies, from whom if you take vanity, nothing remains: the other ſtrives to approve himſelf to *God*, his holy Angels, the example of all worthy and wiſe men of *the paſt* and *preſent age*. Why are *rich clothes* but to be *ſhown*? *ſhown* to them, who beſt *underſtand* them? they beſt *underſtand* them, who *mind nothing elſe*, who can judge of every punctilio of the mode, and can read a lecture upon a knot or ruban. Beſides, *gallantry* is ridiculous, except accompanied with *formality* of *converſation*, *punctualty* in *dancing*, *viſiting*, *courting*, which inevitably engage them in loſs of time, folly, and averting the underſtanding from

from ſerious and uſeful thoughts. And this is as conſentaneous to reaſon, as experience; for the Soul is *fortified* by *introverſion* upon it ſelf, continual meditation, and reflecting upon its operations, faculties, and the objects therein reſerved: whereas all ſenſual pleaſures *call forth* the forces of the Soul to the outward parts and members of the body: whence proceeds that *continual combat*, ſo much ſpoken of both by Philoſophers and Divines, between ſenſe and reaſon, the body and the ſoul, wiſedome and pleaſure.

Methinks therefore Children ſhould be educated to all *ſeverity* of labour, and virtue; and to this *outward politure*, by the bye onely; to make thoſe their ſtudy and employment, and to regard theſe ſo much as not to be offenſive to thoſe they converſe withal. Pleaſure and *recreation* indeed is ſo far neceſſary, as to keep up the ſtrength, and alacrity of the bodily forces, without which the Soul cannot work; But I ſpeak not of theſe at this time, but of that which is eſteemed a part of buſineſs, and employment. *Cyrus* and *Darius*, great Captains and wiſe men, ruin'd their families and Monarchy, becauſe they educated their Children after the *Median faſhion*, i. e. amongſt their Wives and Women; who never ſuffering them to want any thing, nor to be contradicted, their *delicacy* made them *ſlothful* and *languid*; the *ſlavery* and *flattery* of thoſe about them rendred them *haughty* and *imperious*: ſo that they could neither *labour* with *cheerfulneſs*, nor *command* without *arrogancy*: that made them *contemptible*, as *effeminate*; this *odious*, as *inſolent*. I wiſh the Perſians were the

the onely faulty in this matter. Whoever would educate a child to *folly* and *ruine*, must give him his own will; not suffer his humor to be contradicted; be carefull, that he never come in danger or hardship; that he be above labour and industry; and every days experience shews us, that *Fortuna, quem fovet, fatuum facit.*

But it is very considerable, contrary to the *Persians*, that many great Princes have brought up their Children to *industry* and *hardship*. *Eginhartus* saith of *Charles* the *Great*, *Liberos suos ita censuit instituendos, ut tam filii, quam Nepotes, primo liberalibus studiis (quibus & ipse operam dabat) erudirentur. Tum filios, quamprimum ætas patiebatur, more Francorum equitare, armis ac venationibus exerceri fecit: Filias vero lanificio assuescere, colo, ac fuso, ne per otium torperent, operam impendere, atque ad omnem honestatem erudiri fecit. Augustus* wore the clothes spun and made by his Wife, Daughter and Grand-children, as *Suet.* informes us. *Monsieur de Rhodez* thus describes the Education of *Henry the Great of France.* "His Grand-father would not "permit him to be brought up with that delicate-"nes, ordinarily used to persons of his quality; "well knowing, that seldome lodgeth other then "a mean and feeble spirit in an effeminate and ten-"der body. Neither would he allow him rich ha-"bilements, and Childrens usual trifles: nor to be "flattered or treated like a Prince. Because all "these things are causers onely of vanity, and "rather raise pride in hearts of Infants, then any "sentiments of generosity. But he commanded he "should be habited, and educated like the other

"Children of that countrey; that he ſhould be ac-
"cuſtomed to run, to leape, to climb the rocks and
"mountains; that by ſuch means he might be in-
"ured to labour, &c. His ordinary food alſo was
"courſe Bread, Beef, Cheeſe, and Garlick, and
"he often went bare-foot, and bare-headed. The
ſame care was taken by whole Nations, eſpecially
ſuch as were of a *military* conſtitution. The Lace-
demonian and other antient Nations Cuſtomes are
to every one known. *Olaus Magnus* deſcribes the
manner of the Education of the Nobility of the
Warlike Nation of the Goths, l. 8. c. 4. "They
"were accuſtomed to endure beating and wounds,
"to change of heat into ſudden cold, to ſuffering
"of fire and froſt, to lying upon boards, courſe
"and uneaſy clothing, ſtrong, but ordinary food,
"violent and weariſome exerciſes according to
"every age; ſuch as riding, darting, ſhooting,
"wearing heavy arms, eſpecially helmets, ſheilds,
"ſpears, boots and ſpurs, ſwimming on horſe-
"back, and in armor. I ſhall not inſtance in any
more for feare of ſeeming too much to upbraid
the preſent delicacy.

2. The Duty of the Parents therefore is firſt
to *begin betimes*; for very frequently the blandiſh-
ments of Nurſes, and the fooliſh, vaine, or evil
converſation of thoſe about them, leave ſuch impreſ-
ſions even upon their *Infancy*, as are difficultly de-
faced, even when the child arrives to diſcretion,
and *maturity*. Beſides, the Nurſes forme the ſpeech,
the garbe, and much of the ſentiments of the child.
"The ancient *Romans* (ſaith *Quintilian*) when
"a child was born, put him not out to an hired
Nurſe,

Nurſe, but brought him up in his Mothers cham-
"ber, under the eye of ſome grave and virtuous
"Matron, choſen out of the neighbourhood; who
"was to have him continually in her preſence; *Co-*
"*ram quâ neque dicere fas erat quod turpe dictu, ne-*
"*que facere quod inhoneſtum factu videretur: Ac non*
"*ſtudia modo, ſed remiſſiones etiam, luſuſque puerorum*
"*ſanctâ quâdam gravitate ac verecundiâ temperabat.*
"*&c.* And ſo conſiderable was the Education of
"Children thought to be, that, as he ſaith, *Cornelia*
"the mother of the *Gracchi*, *Aurelia*, the mother of
"*Julius*, and *Attia* the mother of *Auguſtus Ceſar*,
"were Governeſſes to great mens Children.

3. Secondly, though a diſcreet and carefull Nurſe be provided, yet let not the father remit his diligence to wean him betimes; not to permit *tenderneſs* to overcome his *judgement*, or his preſent falſe, the durable and perfect, love; but to hinder, as much as is poſſible, the *ſowing* of evil ſeeds, and prevent the very firſt beginnings, and *ſprowtings* of bad actions. There is indeed no man that ſeeth not the vaſt difference in Childrens inclinations to virtue or vice; how eaſily ſome are *adviſed*, how difficulty others *reſtrained*, even by correction. There remaining in every one ſomewhat of that pravity derived to us from our firſt Parents, inclining us as well, if not more, to evil, then to good, yet ſome more violently then others: which inclinations, though they render us not *guilty* (the ſin being waſhed away by Baptiſme) yet our *conſenting* to them is *ſin*, as our *reſiſting* them is *virtue*; and our fighting againſt and *overcoming* them, is the great *employment* of our life. And truely were

it not

it not for evil examples and counſels, or at leaſt for want of good ones, the victory would not be ſo difficult, as we commonly ſuppoſe, and find it; nor the difference of inclinations ſo manifeſt. For thus much muſt be acknowledged to the glory of our Maker, firſt that as every conſtitution hath a diſpoſition to evil, ſo that very diſpoſition is contrary to another evil, to which the indifferent would be more obnoxious; and ſecondly, inclineth alſo to the neighbouring good; every defect, by the wiſe ordering of Providence, being ballanced with another advantage; as pronenes to anger prompts alſo to activenes, and hardines to attempt difficulties; the ſlow, and phlegmatick, are alſo perſeverant and conſtant in their reſolutions; that which diſpoſeth to luſt, ſuggeſts alſo perſuaſivenes, plauſibility, and cheerfulnes: deſire produceth Induſtry; feare breeds quiet, and cautiouſnes. And by the way, let this be remembred, that it is much eaſier to bend a naturall miſ-inclination to its neighbour virtue, then to its oppoſite: as an angry perſon is eaſilier perſwaded to *activenes*, then *meeknes*; the *tenacious*, to *frugality*, rather then *bounty*, *obſtinacy* to *conſtancy*, *fawningnes* to *complaiſance*, and *ignorance* to *obedience*. So, that any one becomes evil rather then good, is not ſo much the *fault* of his *conſtitution*, as the *perverſnes* of *his will*, following the ſuggeſtions of ſenſe rather then the Dictates of reaſon. 'Tis pleaſure in Children, that recommends the evil, and warps them from the good: 'tis *inconſideration* and *folly* more then the *difficulty* or *unnaturalnes* of virtue. And if there be any ſuch man, as without delight or intereſt, purſues bad rather then good, he wanteth either the reaſon,

or

or desires common to all Mankind. Nor did wise Law-makers institute reward and punishment to constrain men *to do against nature*, but to *æquiponderate* the prejudices of pleasure and interests, *i. e.* to countenance reason against sensuality. I cannot forbear setting down a notable saying of *Quintilian* cap. ult. *Natura nos ad optimam mentem genuit, adeoque discere meliora volentibus promptum est; ut verè intuenti mirum sit illud magis, malos esse tam multos.* And Seneca, *Nihil est tam arduum & difficile, quod non humana mens vincat, & in familiaritatem producat assidua meditatio: nullique sunt tam feri & sui juris affectus, ut non disciplinâ domentur. Quodcunque sibi imperavit animus, obtinuit. Sanabilibus ægrotamus malis, ipsaque nos in rectum genitos natura, si emendari voluerimus, juvat.* Thus they out of the strength of their reason and experience: perhaps also they had learned so much from *Socrates*, who by his own example, shewed that even the worst disposition was conquerable by reason. And this is to the shame of so many pretended Christians. But how would they have glorified God, had they known the advantage given us by *grace* and his *Holy Spirit*; alwayes ready to assist our good endeavours? though *Seneca* seems to have discerned some glimpse of that also. Ep. 41. *Sacer intra nos Spiritus sedet, malorum bonorumque nostrorum observator & custos--Bonus vir sine Deo nemo est. An potest aliquis supra fortunam, nisi ab ipso, surgere? ille dat consilia erecta & magnifica. O pie Domine, O Salvator bone,* saith Salvian l. 7. *quantum per te efficiunt studia Disciplinæ, per quæ mutari possunt vitia Naturæ!* And speaking there of the Africans, he saith, *Adeo exclusa naturæ originalis*

ſinceritas, ut aliam quodammodo in his naturam viti fecerunt. The ſumme is, Though all Diſpoſitions be not equally good, yet the worſt may, by the induſtry of the Educators, and Gods grace, never wanting till refuſed, be ſo reformed and bettered, as to be able to do God, his Prince, and family honour and ſervice. And the greateſt frowardne and worſt inclinations, we find in Children, are conquerable; and when actually overcome, thoſe very perſons may better ſucceed, then the more facile and complying. Onely, as I ſaid, let them be taken betimes: and the rather, becauſe it cannot be known but by experience, how any childs diſpoſition may prove and ſhew it ſelf. But if inſtead of rectifying his evil inclination, any one indulge it; and inſtead of bridling, incourage it; he makes it his Maſter. Whence come thoſe irregular and extravagant deſires, and actions, which we ſee in many perſons of ſtealing, drinking, inconſtancy, and the like.

4. My third advice is, that Parents would have their Children (as much as they can) under their *own eye* and inſpection. By this they ſhall be preſerved from *evil companions*, imitation of bad Superiors, their counſel, diſcours, and ſuch like; but more then all, from indiſcreet, impertinent, unmeanaged *Servants*. For Youth not having the judgement to meaſure it ſelf from its own actions, knows it onely by *reflection* from others *relations*; and thinks it ſelf ſuch really as a fawning ſervant repreſents him: and ſervants, who are uſually brought up in that *low condition*, and have their *thoughts* and *ſpeeches* ſuitable, cannot be fit companions to a Gentleman.

Gentleman. But above all, the example of the Father is of greateſt force to educate a Son, *O te beatum Adoleſcentem* (Plin. lib. 8. ep. 13.) *qui eum potiſſimum imitandum habes; cui natura te ſimilliſimum eſſe voluit.* The Father's actions *authoriſe* the ſame in the Child; nor can the Father chaſtiſe him for what himſelf is guilty. Great care muſt the Father take therefore leſt he give any bad example either of *intemperate anger* with ſervants, or of uſing any evil, obſcene, or *undecent words*; and to *be* ſuch, as he deſireth his Son ſhould *repreſent* him. It concerns him alſo to overlook even his Governor and Educator, when he is of age to ſtand in need of one, both to keep him to his diligence, and create authority to his Inſtruction. *Cato*, though he kept a Maſter expreſly for his Son in his own houſe, yet did himſelf alſo frequently teach him. So did *Auguſtus* his Grand-children *Caius* and *Lucius*. The Great *Theodoſius* uſed frequently to ſit by *Arſenius*, whilſt he taught his Sons *Arcadius* and *Honorius*, to whom alſo he commanded ſuch reſpect to be given by them, that ſurprizing them once ſitting, and *Arſenius* ſtanding, he took from them their *robes*; and not till after a long time and much intreaty reſtored them. And if the Father and Family be of good example, it ſeems to me beſt to educate him at home, and leave him in his *firſt bed*, till he have taken ſome root before he be *tranſplanted*. If the child be of a ſoft, or of an haughty diſpoſition, or the family of evil examples, 'tis better to ſend him abroad betimes. But generally, the beſt place of Education ſeems to be amongſt *companions* (as neer as may be, his equalls) at ſome diſtance *from home*; but whither he may repaire every

every night, or very frequently. If this cannot be, then with companions in his *Fathers house*, for to teach one alone, besides other inconveniences, is extremely tedious both to Master and Scholar: for want of these opportunities the next is at a *publick School*, but then great care is to be had that the Family where he sojourneth be of good example. And much better would it be for him there to have a *Pedagogue* (which in those Countreys, that abound with Clergy, is seldome omitted) *i. e.* one somewhat versed in learning, who may continually attend the Child, see to his repetitions, and the performing his tasks and exercises, model his manners, and preserve him from danger, and the like.

5. Parents also, 4ly, ought to guide them as much as is possible with *kindnes* and *affection*, endeavoring to convince and perswade them of the excellency of labour, seriousnes, learning, virtue, sufferings, and the like, and denying what they think not fit to grant them with sweetnes and love; and even chastising them with sorrow, and for vices onely, in things indifferent giving them liberty. In *bodily sicknesses* the patient is the first, who desireth the cure; but the *distempers of the mind* are to be discovered and perswaded to the Patient by reason, and good admonition. Neither must the Father *destin* his Child to such an employment as himself thinks fittest to serve his other occasions. Though most mens parts are capable of many employments, yet are many less disposed to one then another; and so much, as it is not worth the time and labour to endeavour the change of such inclinations.

tions. Consider therefore both his disposition, and the nature of the calling, *i. e.* what faculties it chiefly employs: and whether those faculties be most eminent in the subject; and so fit them together; and you shall not need to fear their corresponding to your care. However, if after all your endeavours they prove not to your desire; as many times it happens: murmure not against God, who permits them to miscarry; either that men may take notice, that all wel-doing is from his grace, not our wisedome; or that your faith and patience may be tried, and your self purged from all human and secular affections and interests; or that some faults in your self may be punished in them.

CHAP. III.

Of the Educator.

1. THE Fathers greatest diligence is seen in chusing a good *Governor*, or *Director* of his Son. A good *Educator* therefore, whether one be to be chosen, or any one desires to render himself such, being *instead of a Father* to his charge, ought to be: First, *Religious*, virtuous, and grave, both himself and family; that he may give good example, and not need to fear that his Scholar resemble him. He must therefore be sure to live with greater severity then he exacts of his charge. Then also may he hope by his prayers to obtain a blessing upon his endeavours; and (performing his duty as in the sight of God) to give up

his accounts cheerfully, and receive his reward from him.

Secondly *Prudent* and discreet, as in all other things, so especially in observing the Childs *disposition*, and to know what it will produce. For many times the medicine is to be applied to the disease, not to the symptome. Not too severe, nor too indulgent; not too *austere*, lest he *affright*; nor too *familiar*, lest he become *contemptible* to, his charge. For young men understand not much the reason of his demeanor. He must praise without flattery, chide without contumely, and correct without passion; be cheerful without levity, affable without fawning, grave without morosity, and merry without folly.

3ly. *Patient*, humble, and meek, to pass-by, dissemble, and bear with, many impertinencies, dulnesses, forgetfulnesses: to endure many affronts, contempts, passions, and sometimes very evil words. Not to despond, though success answer not his Industry; for Almighty God gives grace when he pleaseth; nor doth all *seed* immediately *sprout*: however he shall be rewarded not according to the others proficiency, but his own industry and sincerity.

4ly. *Master of his tongue*, for that is his great and universal instrument. Besides, the speech of the Master *authorizeth* the Childs imitation. He must therefore religiously avoid, not onely all wicked, profane, and obscene; but also all undecent, all passionate, all hyperbolical, superfluous, customary,

cuſtomary, vain, ſpeeches; knowing that the greateſt reverence is due to Children.

5ly. *Diligent*, making it his buſines to aſſiſt and better his charge, to obſerve all his motions and ſpeeches; for though all cannot be amended at once, yet no default is to paſs unregarded; leſt that *connivance* authorize the *committing* it, and the frequent committing produce an *habit*. Yet let him not ſo truſt to his own Induſtry, as not by continuall prayer, to recommend his employment to the giver of ſucceſs.

6ly. *Not covetous.* Eſpecially let him not fancy to himſelf the making advantage by inſinuating into the *intereſt* of his charge, for that breeds jealouſies at leaſt: nor into his *affections*, for their gratitude is writ in ſand, and their paſſions change with new objects. Beſides, after a while he will be look'd upon as impertinent, and exerciſing ridiculouſly an obſolete power. If, beſides theſe qualifications, he have experience of forreign parts; if he underſtand learning and ſciences; if wel-born, of a good preſence, and addreſs, and wear his clothes hanſomely, it will admit him into the reſpect of his charge; and facilitate the perfomance of his Duty.

7ly. In all times, great care was taken for providing good Educators; for they ſaid, it was better to *prevent* vices, then *puniſh* them. And in moſt States the *Magiſtrates* appointed them; nor was it lawfull amongſt many Nations for Parents to employ any others, or educate their Children, but

in publick. The *Canons* of moſt Churches, ſince Chriſtianity, have charged that election upon the *Biſhops*: and that with ſo much reaſon and prudence, that the contrary practiſe hath once, and is even now ready, to endanger the ruine of this Government. The *Ancient Perſians* (deſpairing to find all requiſite accompliſhments in one) had uſually four diſtinct perſons to educate their Princes: one ſupreme, who had the general inſpection over both Maſters and Scholar; another eminent for ſanctity and virtue, to teach him Religion, Honour and Juſtice: a third for learning, to principle him in knowledge and wiſedome: and a 4th to perfect him in his carriage, valour, exerciſe of Arms and Chivalry. And, though this be above the capacity and reach of moſt ſubjects; yet by this every one may ſee what is perfecteſt, toward which he may advance as his eſtate will beare. And let them be ſure of this, that if they will have the beſt Educators, they muſt liberally *encourage* them; for worthy perſons will not labour without conſiderable rewards, both of means and reſpect. Beſides, the gratitude of Princes, and great Perſons to their Educators, invites others to fit themſelves, and to undergo that laborious and hazardous employment. *Alexander* the Great built up *Stagyra* for *Ariſtotles* ſake, and ſpared *Lampſacus* for *Anaximenes*'s. *Auguſtus* beſtowed great honours upon the perſon and Country of *Apollodorus*, and forgave the *Alexandrians* to gratify *Areus* his Maſter in Philoſophy. Memorable is the piety of *M. Aurelius*, who made *Proculus* Proconſul, and took *Junius Ruſticus* with him in all his expeditions, adviſed with him of all his both publick and private

vate businesses, saluted him before the *Prefecti Pretorio*, designed him to be second time Consul, and after his death obtained from the *Senate* publickly to erect a statue to his memory. *Tantum autem honoris Magistris suis detulit, ut imagines eorum aureas in larario haberet, ac sepulchra eorum aditu, hostiis, floribus semper honoraret*, saith *Capitolinus*. See the gratitude of *Gratianus* to his Educator *Ausonius* in his Epistle to him. *Carolus Magnus* exceedingly honoured *Alcuinus*; as did also *Theodorick Cassiodorus*, making him his Counseller and Confident. So did *Otho* III. *Gerbertus*; for whose sake, *& ut habeat Magister quid Principi nostro Petro à parte sui Discipuli offerat. Otho* gave to the Church, to be disposed of by his Governour, eight *Comitatus*, or Counties, *Pesaurum, Fanum, &c. Will. Rufus* made *Lanfranc* Archbishop of *Canterbury*. *Laur. Medices* greatly enriched *Joh. Argyropilus* and *Marsilius Ficinus* his Educators. And truely it seems to me, that one of the greatest advantages of wealth is, that thereby may be procured better Education, then those can have, who are not able to requite a worthy person.

CHAP. IV.

Of the Educated.

THE Educator cannot perform his Duty, unleſs he know the aime and ſcope of his employment, *i. e.* unleſs he conſider diligently, what a one the Educated ought to be framed by him.

1. Firſt then we ſuppoſe, that no man cometh into this World either to be idle, or follow and enjoy onely his own pleaſure and humour; but to be ſerviceable to his Maker: who (acting as a rational agent) maketh nothing for *our*, but *him*, ſelf; and out of his infinite favour to us, is pleaſed to honour us ſo much; as both that ſome way we may do him ſervice, and thereby alſo in the higheſt manner advantage our ſelves, by advancing his Kingdome and intereſt; *i. e.* by doing good (for God is the univerſall good) both to our ſelves, and others. There is no exception even of the greateſt Prince from that general burden laid upon us by God himſelf: *In ſudore vultûs tui veſcêris pane tuo. i. e.* Every man is to have ſome *laborious employment* either of body or mind, which is to be his *calling*, and of which he is to render a ſtrict and ſevere *account*. Salomons Princeſs eats not the bread of Idlenes. S. Paul laboured. Our Lords whole life was divided into *labores* and *dolores*. The greateſt Prince is obliged to the greateſt obſervance; and ſome have

have accounted themſelves but as the General Miniſters or Stewards of their Subjects. The High Prieſt among the Jews had, and the Grand Seignior at this time hath, a trade, at which (as I am informed) he is to labour every day; which is for no other intent but to mind him of this general obligation. And good reaſon this is, for there cannot be imagined ſuch a difference amongſt men, all of the ſame kind, made all of one maſſe, having the ſame entrance into, and exit out of, this life; that ſome ſhould be born for *pleaſure* onely, others for *labour*; ſome for *themſelves* onely, others for the *ſuſtentation* of them in their Idlenes.

2ly. The greater means and opportunities any one hath of glorifying God, the greater *Duty* and *obligation* lieth upon him. The reaſon is plain, it is God that beſtows all good things; who being no reſpecter of perſons, gives to every man to profit others. And the more he (as the Husband-man) ſows, the more he expects to reap; more from him that had five Talents, then from him that had but two.

3ly. Whatever a man enjoys, enabling him to glorify God, and to do good to himſelf, or others, is a *Talent*. As ſtrength, health, parts, &c. Alſo whatever gives him greater *Authority*, as riches, and honour, or reputation; the two foundations of *Nobility*; which rendring them eminent and conſpicuous above other men, ſets them alſo at leaſt as lights and examples to be followed by their Inferiors.

4ly. Perſons

4. Persons of quality, therefore, besides the obligations of private *persons*, have others also particular and peculiar to their condition. First, *as rich men*, they are to make all the advantage they can for bettering themselves and others by their riches. They are Gods *Stewards* (after they have taken what is necessary or convenient to themselves, and families, the better to perform such duties) not for *luxury*, *delicious* fare, or fatting themselves, as beasts are for the day of slaughter; nor for *accumulating wealth*, the rust whereof will corrode their consciences as fire would their flesh: nor for *furnishing their vain pleasures*, or extravagant desires. But for *providing for the poor* (the immediate and particular care and charge of Almighty God) many of whom he hath left in worse condition then the Beasts and Fowls, were they not referred to these *Treasurers*; but for publick and magnificent works, which exceed the ability of meaner persons. Besides, that Charity and Generosity are ingenious to invent many wayes of assisting others.

Secondly, As *Masters of numerous Families*, they are to provide for their several relations, Wife, Children, Servants, Neighbours. And not onely temporal, but also spiritual, supplies. Every family being a litle *Church*, and every Master of a family a *Magistrate* within his own walls to govern, advise, direct, reward and punish those under his charge.

Thirdly, As *Members of a noble Stock*, they are to advise, assist, and benefit also their brethren and kindred, to whom they have a more particular relation, then to the rest of Man-kind. They are also to correspond unto, and in themselves (as in a burning-

burning-glaſs) concenter the characters of, their worthy *Predeceſſors*; and communicate them as well as their wealth down alſo, with advantage to their *Deſcendants*. And let them remember that it is not leſs praiſ-worthy to *deſerve* to be a Prince, then to *be* one.

4ly. As the *moſt conſiderable Members of a Common-wealth*, they are ingaged in more peculiar Duties towards the Prince, and his ſubordinate Magiſtrates; *to* know and obey the Laws, and aſſiſt toward the obſervation of them by others. Beſides this, to fit themſelves for ſuch imployments as they may probably be call'd unto. Whether to be

Courtiers, and domeſtick Servants to the Prince.
Magiſtrates in Peace. *Commanders* in War.
Counſellers of, or *Officers* under, the Prince.
Employed in forregin Parts, as *Agents*, *Ambaſſadors*, &c.
Or in the Church as *Clergy-Men*, Secular or Religious, active or contemplative.

5. Theſe, and ſuch like, are the *Callings* and *employments* of *Gentlemen*; who (notwithſtanding theſe) muſt not forget themſelves alſo to be *private Perſons*: But let their publick buſineſs be what it will; they will, and muſt, have ſome time to themſelves alſo to beſtow on their particular Inclinations; whereof, firſt, that is beſt ſpent, which is imployed upon *Almighty God*. And by the way, let them take notice, 1. That they ought not to undertake any employment, which will not allow them every day a competent time for their *Devotions*. 2. Next, that is beſt employed which is ſet upon *ingenious ſtudies*; eſpecially ſuch as are beneficial

beneficial and advantagious to the publick: or such as poorer persons are not able to support. Such are the *History* of his own or other Countreys, search of *Antiquity*, *Natural History*, and experiments, *Medicine*, forreign *Laws*, *Mathematicks*, *Astronomical* observations, *Mechanicks*, and the like; It being a noble study to observe, how God governs *natural*, as well as *free*, Agents. Thus is *Salomon* praised for his knowledge in Plants; *Moses* for being versed in all the learning of the Egyptians; *Daniel* was chief of the Magicians; *Abraham* a great Astronomer; *David* and *Job* eminent Philosophers. *Avicen*, *Averroes*, and *Almansor* were all Princes. *Rodulfus* the Emperor gave his mind to Jewelling, *Gratianus* to making of Arms. But heed must be taken lest those be made the *principal*, which should onely be *accessories* and divertisements.

6. Now to all these the Educators care cannot extend, nor is it expected it should. But this he ought to do: First, to lay in his charge the foundation of Religion and virtue. 2ly. To improve his natural parts as much as he shall be able. 3ly. To ground him so far in such general knowledges, as may be serviceable or useful unto him, till he be able in some measure to proceed in them by his own Industry, and by them be also fitted for the other. 4ly. and lastly, to assist him in such particular Arts or Faculties, as he seems most fit for, inclined unto, or likely to follow. But these not all at once, but as his judgement and parts are prepared to receive them: that being not superficially or slightly painted or tincted, but thorowly furnish'd to all good employments, he may have both

both ability and delight to purſue *by himſelf* the ſame *routte*; and in his private ſtudies *build up* that knowledge and wiſedome, whoſe *foundation* was laid by his Teachers. Which is the end of the Educators pains, and will perhaps take up more of the Young-mans age, then is uſually allowed by Parents to that purpoſe. And perhaps it will not be amiſs here to advertiſe, that Governors be not too ſoon caſt off. *Auguſtus Cæſar* kept *Poſidonius* his Inſtructor with him till his old age; and when he then deſired of the Emperour to be diſmiſſed into his own Countrey, where he might dye in quiet out of the tracas and noiſe of the World; *Cæſar* deſired before his departure, to receive ſome good rules from him for better governing himſelf; the Philoſopher anſwered, that when he perceived himſelf angry, he ſhould before he undertook any buſineſs, repeat over the Alphabet; *Auguſtus* conſidering his preſcription, replyed, that he perceived he had ſtill need of him, and perhaps as much as when he was firſt under his care. So refuſed to diſmiſs him, but gave him an appartment in the Palace better and neerer to himſelf, increaſed his revenues, and kept him with him as long as he lived.

CHAP.

CHAP. V.

General Directions to the Educator.

1. THE Educator having thus his *end* propoſed, and his *matter* (the Educated) delivered into his hands; let him conſider how to work this matter to that end. And firſt he ſhould endeavour thorowly to underſtand what parts and *capacity*, as alſo what *diſpoſitions* and inclinations, his charge hath; i. e. how apt to, or averſe from, this end. Next how to frame and order theſe diſpoſitions; which to *correct*, which *reſtrain*, which *encourage*. For many times an unskilful Gardiner ſpends much vain labour to gather out the roots of *Summer-weeds*, which would periſh in the *digging*.

2. Much doth it concern the Educator to *carry himſelf diſcreetly*. For young Men obſerve diligently, and cenſure ſeverely (when amongſt their Camerades,) and their Governors in the firſt place. His firſt care muſt be to ſteer evenly between *mildneſs* and *ſeverity*. Yet making uſe of more or leſs of each, according to the diſpoſition of his charge, and the preſent occaſion. It requires great udgment to joyn ſweetneſs and efficaciouſneſs in his commands: not to advance into *harſhneſs* and *moroſity* on the one ſide; nor degenerate into *ſoftneſs* and *laſcheneſs* on the other. *Harſhneſs* is diſcovered in theſe and the like particulars. In *enjoyning* things in themſelves too difficult, unfeſible, and

unſupportable, or too hard for that perſon: or *commanding* obſcurely, or equivocally, as if he were ſeeking an occaſion to chide; or *injoyning* them too imperiouſly, and not ſhewing the reaſon of his commands: in *not directing* him how to do them: in *unſeaſonable urging* and exacting them either in regard of the time, or the ability, or diſpoſition of his charge: In *preſſing* all things great and ſmall with the ſame vigour and importancy, or becauſe it is his command: in *rejecting* all reaſons to the contrary, as excuſes; and not *hearing* his charge ſpeak for himſelf: In *ſhewing* himſelf jealous and ſuſpicious, or to have an ill opinion of his charge, or giving occaſion to ſuſpect him moroſe, unſatisfiable, or that all his actions and ſpeeches, though dubious, are interpreted in the worſt ſenſe: In *exaggerating* all miſtakes and errours into ſins and crimes: In *denying* all, or moſt of his deſires, though the things be reaſonable, or unprejudiciable: In *unſeaſonable*, nimious, opprobrious chiding, and ſuch like.

3. *Remiſneſs* on the contrary ſhews it ſelf in theſe things. *If he take* notice onely of great and ſcandalous, not ſmaller or ſecreter, faults. *If what is well injoyned*, either becauſe of the Educated's unwillingneſs, or others interceſſions, be not as it ought, exacted; but either omitted, or changed into an eaſier. *If he judge* faults, becauſe ordinarily committed, or his charge is inclined to them, leſſer then indeed they are. *If he think* them incorrigible, and ſo go not about to rectify them. *If indeed he reſent* them as faults, but chideth or correcteth not ſo much as is ſufficient to amendment. *If*, when he hath ſhewed him his faults,

and

that he is displeased with them, *he leave* the amendment to the young Man. *If*, to please others, as the Parents, kindred, companions of his charge, *he yeild to* a greater indulgence then he ought. Or *if* out of timidity and fear of offending his charge he *neglect his duty*.

4. Now to avoid both these rocks, either of which is fatal; let the Governour be *resolute* to obtain his *end*, but *sweet* and *mild* in prescribing and exacting the *means*. To be sure not to let any vice pass unreprehended, and according to the nature or danger of it, to be more or less eager; but for things *indifferent*, indecencies, fancies, litle humours (which are neither vicious, nor scandalous) to bear with them till their turn come to be weeded out. Endeavour to beget in your charge a *perswasion*, that you reprehend or correct, not out of your own interest, pleasure, or passion; but out of a true, internal, sincere affection; which, if you really bear such towards him, will not be difficult. And if you can thus far advance, you may go a step further; i. e. breed in him an affection towards you (for love begets love) and then the great difficulty of your work is past: in this also the Parents must assist. This must be increased by shewing your self at all times *concerned in his interests*; *openly* taking part in, and justifying, his quarrels, though *privately* you reprehend him severely, (for thus he sees you are careful of his reputation;) by your diligent care and attendance on him when *sick*; and many other occasions will be suggested of honestly insinuating into his affections. But take heed you *flatter* him not, nor *praise* him too much, yea though he deserve very well;

for

for many times immoderate praiſe makes him proud and inſolent, many times alſo laſch and negligent, thinking he hath got applauſe enough, and needs no more endeavour; but, as if he hath already hit the mark, unbends and throws away his bow. Indeed the moderate ſuffering of praiſe, is as great a tryal of wiſedome and prudence, as the cupel is of ſilver.

5. Strive alſo to *enamour* him of what you would teach him. For to him that doth *willingly* what he muſt of *neceſſity* (a great eſſay of reconciling præſcience and liberty) the proficiency is certain. To be a good and virtuous man conſiſts almoſt ſolely in the will, *Quid tibi opus eſt ut ſis bonus? velle.* Sen. ep. 80. he that deſires to be ſo, wants litle of being ſo. And this is done by recommending your commands & inſtructions with the *reaſon* of them; for when the *judgement* is convinced, the *Will* ſurrenders of her ſelf. I cannot deny, but this is contrary to the practiſe of too many of our great *Schools*: where Children learn onely becauſe it is *minus malum*; though painful and troubleſome, yet not ſo much altogether as perpetual chaſtiſement. Many have doubted whether Children of Perſons of quality ſhould at all be beaten, pretending it is ſlaviſh, and if in another age, injurious; that he who will not reform with chiding, will be alſo obſtinate againſt beating. Though there is no juſtifying thoſe Maſters, who think every thing lawful againſt that unreſiſting age; who being overburdened with numbers, make *cruelty* paſs for *diligence*; and ſupply their want of *care* with plenty of the *rod*: as if they, who are committed to their charge, are abandoned to their *paſſion*; or as

if

if reason were not to be used to those who are not yet Masters of it; Yet corporal chastisement is necessary even for great Mens Children also, especially for such stubborn dispositions, as care not for *shame*, but are afraid of *pain*. But not this till last of all. For the Educator is to try all means before he come to that. Exhorting, examples, employments, praise and shame, promising, threatning, rewards alwayes before punishments. Divers *laudable crafts* also and deceits are to be practised; as to commend him sometimes more then he deserves, or for what he hath not done, but you feign *to believe* he hath done it. *To let him know* that you pass-by many failings in compassion to his age; *to seem* not to believe the evil related of him, but to nourish a better opinion: *to put his faults* upon another, and exaggerate them in his presence; *to declare* the punishment deserved or inflicted; *to watch* over him so as to hinder the acting of his evil intention, without taking notice of it. It was also the custome to punish the young Prince's Favorite for the Prince. If these suffice not, try smart *chiding*; wherein take heed of unbeseeming words, which a noble nature many times resents long after, but all are apt to imitate towards others. Beware also of too importunate or *unseasonable reprehensions*; as *either* when the offendour is in passion, *or* in publick, *or* your self in passion: though it be not amiss sometimes to seem so. Neither be *alwayes* chiding, for that breeds insensibility and carelesness, and authorizeth his fault by your own. *Nescio quo modo hoc ipsum, quod concupiscitur, jucundius sit cum vetatur, & contumax est animus [maxime puerorum] & in contrarium atque arduum nitens. Indiscreet reprehension*

prehenſion is many times recommendation of the vice. Let *corporal puniſhments* be the laſt refuge, and when the reſt, tryed, are found inſufficient; for what is done willingly is beſt done. Horſes and Beaſts are ſubdued by the *rod*, but man hath a *free-will*, which (if poſſible) is to be gained by *reaſon*. What we do for fear of puniſhment we really deteſt, and, were we left to our ſelves, would not do it. Yet by accuſtoming to do it, though for fear, the bugbear, that cauſed our hatred, is driven away, and by litle and litle we acquire an habit of, and by degrees a love to, it.

6. Take all faults, vices eſpecially, *at the beginning*, by preventing as much as you can all occaſions and opportunities of ill-doing; as let him not frequent *ſuſpected places*, not be abroad, though with a friend, nor be late from his lodging, and the like. For though he do at ſuch time nothing blame-worthy, yet that irregularity indulged will breed inconveniencies firſt, and faultineſs afterwards. *Plato* having chid a young man for a ſlight fault, and he replying 'twas no great matter, anſwered; But the cuſtome of it is. Though he cannot amend all at once, yet he muſt not ſettle in any one. Many times alſo we ſee a word caſt in by chance, or in merriment, to have greater force then a formal admonition. *Quintilian*, if any of his young Scholars committed a fault, eſpecially too bold and venturous, would tell him that for the preſent he diſliked it not, but for the future he would not endure it: ſo he both indulged their wit, and corrected their errours.

Eſpecially beware of all *obſcene diſcourſe*, and thoſe equivocal phraſes, which the wicked invent

to expreſs their luſt (ingeniouſly as they think) moſt plauſibly, i. e. dangerouſly. As likewiſe of all filthy *Songs*, and of *Libels*, wherein either the Magiſtrate, or other perſon, is taxed. Forbear alſo (chiefly if the Child be naturally timorous) all *diſcourſe of Witches, Spirits, Fayries*, and the like: which intimidate the ſpirit, and fill the head with vain and frightful imaginations. Alſo all fond *Romances*, whether of Giants or Love. Thoſe ſeem to have taken their original about the time of the Holy-War, when all Europe was upon the gog of fighting, to which they thought thoſe fond Stories were very conducing; but theſe from later times, when Courtſhip and luſt were in greater account then Arms and Valour. But whatever they be, being but Caſtles in the Aire, it matters not whether they are built for Palaces or Priſons; they have both a bad effect. For they impreſs upon Children, and (which is almoſt the ſame) upon Women, and weak ſilly Men alſo, falſe notions. They are to the mind what a Feaver is to the body, filling the Soul with preternatural, irregular conceits, and hindering the true underſtanding and reall notion of things as they are in the World, which true Hiſtories ſet forth. They repreſent actions by a falſe glaſs, as in the idle imaginations of ſilly and looſe people. If wandring and inſignificant fancies in the brain, Romances in thought, be ſo troubleſome to all well-minded people; to have ſuch in writing, is certainly much worſe. What a madneſs is it to increaſe theſe by ſuggeſting more non-ſenſe? by printing our follies, and publiſhing our reſveries? They ſhew us luſt inſtead of love, falſe honour and valour inſtead of true;

true, the World in imagination for that in reality, agreeable dotages, pleasant means to render Men fools. The most dangerous of all Romances are those, which are dressed up with all the artifice of good words, habits, action, &c. on purpose to withdraw the Soul from seriousness and virtue, to vanity and filthiness: *Comedies* I mean, which who with delight frequenteth, returns with the passions and humors there *represented*, shall I say? or *recommended*. The design of them is sensuall delight, and pleasure (to say no worse) which a good serious man looks upon as his greatest enemy. Upon the same reason I would diswade all conversation with *Fools*, *Jesters*, *Buffoons*, and all such as accustome to, and study to procure, laughter. A dangerous and pestilent sort of pleasure, that renders the mind's indulging it, like to his that causeth it, light, foolish, vain, and contrary to that seriousness and thinkingness requisite to prudence and gallantry of spirit. When this passion is over, reflect upon what caused it, and the manner of it, and you shall scarce find any action whereof you will be more really ashamed; as of that which Nature hath not suffer'd to be acted without uncomely motions of the mouth and countenance. *E impossibile* (saith Danti p. 53.) *che sia pace o verità nella republica, se colui che governa e amico de buffonerie, & bugie.* And as it is in a commonwealth, so in a family, and in all conversation.

7. Let him do every thing for a *good end*, and the *best way*. First direct his *intentions* aright, and by that means all his *actions* become *virtues*; and (which is more) there will be insensibly implanted the very essence of Religion. To carry himself

decently, tell him, not that the people will think better of him, *that* he ſhall be more accepted in converſation; but tell him *that* he ought to carry himſelf as the nobleſt and worthieſt of Gods creatures. To ſtudy and be diligent; not that thereby he may arrive to honours here, and be acceptable to great perſons, but to do God his Creator the more ſervice, and the like. To do his actions the *beſt way*, will breed a laudable ambition in him to excell in that which is good. And ſince in every age the ſame *faculties* are employ'd, onely the *objects* changed, and the actions of thoſe faculties not many, it muſt needs be, that our whole life is but *reacting* the ſame thing frequently over upon divers ſubjects and occaſions. As the Fool perſonates the ſame humour, though in divers Comedies; and though ſometimes *Lance*, *Jodelet*, or *Scaramuccio*, yet 'tis all but the ſame Buffoon. In infancy litle quarrels with their brethren, peeviſhneſs, wilfulneſs, &c. are afterwards angers, hatreds, envies, prides, jealouſies: and a ſenſibleneſs in Youth for a gig or a ſuggar-plum, is the ſame afterwards for honour or intereſt. And he is not the onely wiſe man who diſcourſeth of, or acteth, great and high matters, but he who ſpeaks or doth, whatever it be, great or ſmall, pertinently, and according to the nature of the ſubject. Therefore let your charge even in his youth frequently *reflect* upon his own and others actions, and *cenſure* them freely; that himſelf may be engaged to know to do better when the like occaſion recurs. 'Tis generoſity not to admire every thing he hears or ſees (which ſome miſcall civility) but to uſe his judgement; to diſcommend as well as

praiſe:

praiſe; nor to acquieſce in every anſwer, but to ſeek for ſolid reaſon, and according to his capacity, ſatisfaction. Let him alſo *in his ſports* be prompt, diligent, active, ſubtil, free, not diſhoneſt; and where there is any *engagement for victory*, earneſt, contriving, watching advantages, yet not quarrelſome; endeavouring to overcome, yet patient if vanquiſhed: and theſe qualities will be alſo afterward put on in more ſerious matters; for if hunting be a *præludium* to War, Childrens ſports are ſo to all other actions of their life.

8. It is alſo neceſſary that the Educator have the diſpoſing of *the ſervants*; or at leaſt that the child have none but virtuous and diſcreet perſons to ſerve and wait upon him, eſpecially in his *Chamber*: whoſe diſcourſe at his riſing and going to bed have great influence upon him many times, either to confirm or deface ſuch notions, as have bin infuſed into him the day before. Great care alſo muſt be had of recommending him to good *Companions*, and rather thoſe that are ſomewhat above him in years, of a good reputation, and ſuch as you will be content he may imitate. If you come into a ſtrange place, you may diſcover *evil company*: *if they be* extraordinarily officious without any reaſon; *if they* applaud whatever the young man ſaith, or doth; *if they* offer their ſervice and aſſiſtance to all purpoſes; *if they* adviſe againſt the Governour, or to liberty, libertiniſme, or idleneſs; *if they* railly, droll, and ſpeak evil of others, eſpecially of virtuous men, or ſuch as the young man is recommended to; *if they* endeavour to draw him to unknown, obſcure, or ſuſpected places, or bring him into much company. Be-

ware of ſuch men, and get your charge out of their hands as ſoon as you can.

9. I have often thought it a great ſhame to ſee *Beaſts*, as Horſes and Dogs, taught with ſo much care and induſtry, their natural vices corrected, and their diſpoſitions reformed, by almoſt certain rules fitted, out of obſervation, to every humor and imperfection; Yet many men to return not onely not *bettered*, but much *deteriorated* from their Governors; till I conſidered that beſides the ignorance, negligence, and inſufficiency of the Educators, or their undertaking to bring up too many, and all by the ſame way; there was alſo required on the part of the Educated, the *generous concurrence* of his own free deſire and endeavour to do well. That ſome alſo have ſuch natural imperfections and perverſe diſpoſitions, as if not taken at the firſt moment, as it were, the *prime-prime acts*, and preſerved with infinite care and induſtry from temptations, are difficultly reformed and ſtreightned. *Nero* was not rectified by *Seneca* and *Burrhus*, though it is probable, had he been a private perſon, and ſo long under their care till he had got an habit, and imbibed thoſe inſtructions they gave, he might have proved a virtuous perſon. But the Tree returned to its native crookedneſs before it had time to grow ſtreight. *Cicero*'s Son to the *ſtupidity* of his nature, added *Drunkenneſs* and good fellowſhip; and no wonder if from *Athens* and *Cratippus*, he returned as he went to them. *M. Aurelius* provided 14. of the moſt approved Maſters of the whole Empire (the learned *Julius Pollux* being one) to educate his Son *Commodus*; and within a while caſhiered

caſhiered five of them, becauſe he had obſerved ſome *levities* in their carriage. Yet could not the other nine rectify the froward and barbarous humor, perhaps ſuck'd from, and encouraged afterwards, by his Mother, at the time of his conception in love with a Gladiator. In ſuch caſes therefore I adviſe the Educator to be *contented* to do his endeavour, and not eaſily *deſpond*, but if no betterment, to have *patience*; and without all paſſion, and with due reſpect to the perſon (careful not to fix any ſcandal or permanent infamy upon the family) ſend him away. He may be fit for ſomewhat elſe; as the Spaniſh Proverb ſaith, that which will not make a pot may make a cover: or others may be more fitting for him, or more fortunate, then your ſelf. And ſo as Phyſicians remove their incurable Patients far off into the Countrey, free your ſelf from him, that you may not be ſhamed by him, nor your ſelf ſee his ſhame.

CHAP.

CHAP. VI.

Of the ordering the Diſpoſition and Manners of the Educated.

THIS I begin withal, becauſe it is the *chiefeſt* and *foundation* of all the reſt. For if you can plant in him a virtuous diſpoſition, the reſt is eaſy, and follow as natural corrollaries from thence. And this is ſuſtained upon two general baſes, *Conſcience*, and *Honour*. Therefore,

1. Let the Educator in the very firſt place endeavour to plant in his charge a true *ſenſe of Religion*. I mean not that, which conſiſts in *Diſputing* for a party, or in *diſcourſe* onely; but that in the *heart* and *affections*. That he may ſeriouſly remember and acknowledge his *Creator* betimes; and accuſtom himſelf to bear that *yoke*, which in time will grow *eaſy*, and at length *pleaſant*: and that he may not be aſhamed to *own* God Almighty for his *Maſter* in this adulterous and atheiſtical generation. Our Lord ſaid, that the good Seed, being ſown in the ground of an honeſt and tractable diſpoſition, cannot but bring forth in youth the blade, then the eare, and at laſt arrive at maturity. Regard not any *wicked Proverb*, or cenſures of early piety. But if *Religion* once take root in the ſpirit of a Child; 1. the *principal* is ſaved, ſhould it pleaſe God to call him betimes out of the World. 2. Neither can he in his whole life *miſcarry*. For this is founding him upon the *rock*, which

which withſtands all floods and tempeſts; *i. e.* it is a *principle*, univerſal, perfect, unfailable, upon which whoever builds, ſhall live uniformly, contentedly, and happily both here and hereafter; a *principle* which will bear him up in all eſtates, accidents, and actions; a *principle* he never need change, or forget. His *ſufferings* by it will be pleaſant, his *life* blameleſs, his *actions* prudent, his *words* diſcreet, his *thoughts* virtuous and regular, and in all things ſhall he live according to the *perfection* human nature is capable of. Religion preſcribes him a *certain end*, the Glory of God, or doing as much good as he can to himſelf, and others; which is an high and noble aime, and direction; and hinders all lowneſs of ſpirit, diſorder and confuſion in actions, and inconſtancy in reſolutions. For if any object be propoſed, he conſiders not ſo much what is *lawfull* or *expedient*, as what is *beſt*, to be done. From want of ſuch a *ſcope* or marke it comes, that moſt men *ſhoot under*, employ their minds in litle by-buſineſſes, unworthy their dignity, and not honorable if effected. Indeed our underſtandings are fooliſh, and deſires irregular; and to rectify them we have Fathers and Governors, whoſe wiſedome we make our guide; yet is not theirs comparable to that of our Lord ſet forth in the *Holy Scriptures*. Frequently therefore inculcate the greatneſs of *God*, the *Creator* and *Governor* of all, and every particular, in this World, the *ſhortneſs* of our *life*, and *certainty* of *Judgement*; the great *reward* for the good, and ſevere *puniſhment* for the bad. Explain to him the myſteries of the *Lords Prayer*, the *Creed*, *Commandements*, his obligation in *Ba-*

 ptiſme,

ptism, and the doctrine of the *Sacraments* in due time. Accustome him often to meditate, and set before him the manner of the life, which our great Lord the onely Son of God, lived here on Earth; and the great sufferings and mortifications he voluntarily chose and underwent; that so he may not prefer in his thoughts any way before it. Frame also for him *Prayers* conformable to his age and condition, which may contain a summary of his duty. And take care that he say them every morning and evening upon his knees, not in bed; and as he advanceth, change them, lest they become a meer forme. Let him also every night, at his going to bed, *recollect* historically what he hath done, and said that day, and for what he hath done amiss to be sorry, and for what well done give thanks. Let him also frequently (suppose twice a day) *read* some part of the Scripture, and the *Historical* and *Sapiential* Books rather then the other, which are more difficultly understood. In the *morning* let him, as much as he can, *order* his actions and employments for the whole day, foreseeing what temptations that day are likely to come upon him, and how he may best prepare against them.

2. Let him also be made to know *his own dignity*, the sublime ends to which he was created, and the noble actions which are in his power. *Ad magna, imò ad maxima, nati sumus*, not as *Beasts* groveling on the Earth, obedient to their appetite, and labouring onely for their belly. *Major sum, & ad majora genitus, quam ut mancipium sim mei corporis.* Sen. Man hath a design higher then *Nature*, to be like to *Almighty God* and his

holy

holy *Angels*; to *overcome himself*, *master his passions*, and *rule* over others, not by fear and violence, but by reason, justice, and choice. The *Arts* and *Sciences* he invents, the Laws and Government he *establisheth*, the Cities and Fleets he *buildeth*, argue him to be of a most noble extraction; and that a good man is worthy to be reverenced of his own self, so as he will do nothing misbeseeming so noble and eminent a nature. And especially let him be fortified, and well prepared to entertain *sufferings*; which is the great triall and cupell of gallant spirits, and without which he can never become perfect, *i. e.* his faculties can never be advanced to the height of their power. For in some sort *suffering* is the one half of our life, as *doing* is the other. Sufferings *in body*, sicknesses, pains, want of conveniencies in diet, lodging, liberty, wearinesse, &c. in *good name*, obloquies, defamations, revilings, affronts, too much reputation, expectation, and the like. In his *mind*, ignorances of what he desires, or is fitting for him to know, discontents for loss, or miscarriage of Relations, and Friends, breaches of friendship, treacheries, ingratitudes, failings of his designs, insulting of enemies, &c. In *external things*, losses, poverty, with infinite more. I shall not name spiritual afflictions, because seldom incident to this age. Now for these and the like, let him be instructed how to render himself as litle, as is possible, obnoxious to them, by not setting his mind upon what is not in his power; by good considerations proper to every sort, such as are furnished in many Books, particularly in *Petrarch*. But especially let him be practised and inured to suffer and bear so many

as his age well permits, with courage and patience. However, he may arrive to the discretion not to be disturb'd for trifles, for the loss of a Horse, a Dog, or a Picture, or somewhat of smaller value. And if he can bear a small burthen in youth, doubt not but he will be able to carry greater still as he grows in age.

3. Endeavour to sow in him the seeds of *true honour*, to be afraid of *shame for misbehaviours*, and to value the good opinion of virtuous and worthy persons. The desire of honour is of so great force in all our actions; *That* the false and counterfeit of it is the great incentive and encouragement to all wickedness; *that* those men, who neglect and *despise Religion*, yet *pretend* altogether for *honour*; *that* the horridest and most dangerous designs never want persons to act them, if they can be perswaded to be honourable; *that* the pretended diminution of it is thought not sufficiently revenged with the losse of life; *that* for it so many *Battels* are fought, so many *friendships* broken, so many *Laws* even of Religion despised, and *Conscience* and *Justice* trampled on. But these are from a misapprehension and mistaking that to be honourable, which indeed is not so. But I would my Educated should esteem reputation onely from wise and virtuous persons; which is the *attestation* of them, that know best, to his actions, and a publick *recommendation* to employment. By this means he shall *list* himself under that *ensigne*, and be *ranged* with that *party*, whereof *our Lord* himself is the *Captain*; and he will take pleasure in virtue and piety, when he sees his actions and wayes conformed to the sentiment of the World

of

of all gallant persons, both present, and to come. Nor shall he need to hunt after *applause* and *fame*; that will follow him fast enough, with those that are either indifferently, or well, inclined. But he must expect *obloquy* from the contrary party; and many evil words, and much raillery will be spent upon him, in vaine, if he have the courage to despise them. Being a *Gentleman*, then let him consider that he is above the tongues of evil men; That he is engaged to nobler and sublimer designs and actions then other persons; he must *steer by higher Stars*, and aime at somewhat more *Heroical. Other men* labour for a fortune, and are a long time before they can arrive at that height to which *he is born*, and wherein the virtues of his fore-fathers have placed him: he is already, because of his wealth, secured from necessity and want of what may be convenient or useful for his studies; from necessity, too often the mother of low and abject thoughts, with which a poor man first combats before he can conquer any advantage of employment. Besides, by his *Family* he is already placed upon the *Theater*, where all his actions shall be observed, and praised, even more then they deserve; all mens eyes are upon him expecting somewhat extraordinary from him, and so he needs not some eminent action to introduce him into the good opinion of the World. Let him therefore aime at somewhat above, not onely *ordinary persons*, but *his own condition* also; least he fall equall to those below him; for he cannot in *practise* reach the height his *imagination* designs. Let him say continually with himself, for what came I into the World? Why hath God given me such

riches, such parents, such respect amongst men, but to do more good? Surely I have received five talents, a greater increase and return is expected from me. *Magnam fortunam magnus animus decet.*

4. This *greatness of spirit* consists principally in these *virtues*: omitting most of those, which *Erasmus*, in his Enchiridion *Militis Christiani*, recommends very effectually, but are common to all Christians as well as to a Cavalier, I will onely recite such as are more *noble*, *heroical*, and *honourable*, and leave the pressing of them to the industry of the Educator.

His title of Gentleman suggests to him the duty of *humility*, *courtesy*, and *affability*; easy of access, and passing by neglects and offences, especially from inferiors. Pardoning also injuries, as being Superior to them; and not provocable to injure another. *Generosum apud animum cito moritur iracundia.* He *despiseth* no man for his fortune or misery; and is *not afraid* to own those who are unjustly oppressed; for such, ordinarily, are men of parts, and if of virtue and integrity, they commonly rise againe. He is *not proud*, no not when commended, nor doth any thing render him insolent or haughty above other persons. Nor doth he strive to make himself known to be a Gentleman *by* huffing, swelling, strutting, or domineering over *inferiors*; nor *by* disobedience, and restiness towards *Superiors*; much less *by* hectoring and quarelling. So neither *by* his clothes and peruque: nor stands he upon his *family*, *name*, *wealth*, *honour* of his *kindred* or *Ancestors*; but strives to equall himself with those that *began their reputation*

tion, in civility, industry, gentleness and discretion. By obedience to Laws, submission to Governors; not content to do barely what is enjoyned, or to make law the adequate rule of his actions, he forbears more then the law forbids, and doth more then it commands: he scorns to take advantage of his quality to exempt him from such duties, exercises, and rules, as meaner persons are obliged unto.

He doth nothing for *fear of punishment*, nor leaves he a good action because of the *danger*, *obloquy*, or the like. *Courage* is the proper virtue of great spirits. Wherefore he defieth all litle crafts and subtilties in negotiations, and thinks to master his designs by *reason*, and *magnanimity*, rather then *fineness* and *devices*. He is also, as much as is possible, *equall* and *alike*, in his conversation calme; peaceable, and the same in private as in publick. He bears also *adversity* cheerfully: when deservedly chid or corrected is patient, is open, and free, not dissembling or hiding himself behind litle nets, or fig-leaves. *Invalidum omne naturâ querulum est.* He scorns to tell a lye. *Tasso* said, that other vices were like *clip'd* or *light*, but lying like *counterfeit* and *false*, money, which an honest man ought not to *pay*, though himself *received* it. Nor is he afraid to confess his faults, because he committeth them unwillingly; nor ashamed to discover his ignorance, for he hath a desire to learn.

He is also *laborious*, *abstinent*, and *willingly undertakes difficult* and *painfull employments*: he had rather be in a Camp then a bed-chamber, and is afraid of nothing more then the dead Sea of sloth and pleasure. Difficulties, he knows, bake and concoct

the mind, lazineſs effeminates and looſneth it.

He is *ready to do good to all*; *give* rather then *receive*; is bountifull, values not great favours done by himſelf, ſo much as ſmall ones received. Is not ungratefull to others, but himſelf deſires no recompenſe, and is content though unworthily uſed. *Bona facere & mala pati regium eſt.* He thinks it much below him to hate any one.

In ſumm he is bold without raſhneſs; affable without flattery; prudent without cunning; ſecret without diſſimulation; devout without hypocriſy. He is conſtant, not opiniatre; liberal, not prodigal; gentle, not ſoft; open, not fooliſh; frugal, not covetuous. He feares nothing; he deſpiſeth nothing, he admires nothing.

5. To beget in him theſe and all other virtues, ſet before him *good examples*; if of his own *family*, *anceſtors*, and *kindred* 'tis the better: as alſo are thoſe of his own *Countrey*, *condition*, *time*, *age*, *acquaintance*, and preſent, rather then ancient and abſent. No Prince (except of a very baſe allay, as *Nero* and *Commodus*) if he hear of a good Muſician or Comedian deſires to be like him; but if he know of the noble Acts of his equall, he wiſheth his own were ſuch. Acquaint him alſo with the ſtories of *good* and *virtuous*, rather then *great fam'd* men, for this many times fills his head with vain and fruitleſs imaginations. And here I cannot but recommend to all perſons the *reading of lives*, of modern rather then ancient perſons: which are not the worſe (if drawn truely) becauſe ſomewhat hanſomer then the Original. As *Monſieur Peiresk*, and *Monſieur de Renty*, *Aleſſandro Luzzaga* &c. *Coglione*, *Giacomo Medices*, Marquis

quis of *Pescara*, *Pibrac*, *Giac. Foscarini*, &c. Sir *Tho. More* proposed to himself *Jo. Picus Mirandula*, whose life and some of his Works he translated into English. *Carolus Calvus* caused a manual to be made for his instruction in his daily duty out of the lives of famous persons. Examples also of *evill men*, if discreetly represented, are as useful (if not more) then others; for wise men learn more by fools, then fools by wise men. The *thorns* also which are *dug* out of his own *ground* by admonition or correction, must serve to make *a fence* for the future: and he must be *manured* with the *weeds* pluck'd up in his own *Garden*. All the faults both of himself, and other men being usefull to preserve him from the like.

6. Let him also know the great advantages of *Innocency* above *Repentance*; he that keeps himself from great sins is as one that hath a *prosperous voyage*; he that repents as he that *saves himself upon a plank*. Consider what the good Father said to the frugal Son; *All that I have is thine*. And what S. John of those who continue *Virgins*, i. e. *Innocent*, that *they have a new and peculiar song*, *that they*, as immediate Attendants, *follow the Lamb whithersoever he goeth*. And that *they are the first fruits* most holy *unto God and our Lord*. How happy is he that never goes out of his way! with a reasonable constant pace he must needs advance much further then other persons. Especially fortify him against the three great ruins of youth, *Luxury*, *Debauchery*, and *Gaming*; and all other faults, which though in themselves *lesser*, yet his peculiar inclination may render them as *dangerous* as the other. But if his *garment* cannot be kept alwaies

waies *clean*; yet have a care it may be with all possible speed *washed*; and let all endeavour be used to preserve him from *habitual and customary* sins; for rather then permit these, you ought to render him up to his Parents, who perhaps may find a cure you know not. *Dionysius* (tis better to use a forreign example for that, which is too common amongst us) having in his youth indulged himself the liberty of *Debauchery*, and finding too late the inconvenience, and endeavouring to oblige himself to the strict rules of temperance; was answered, though perhaps untruely, that he could not safely do it, if he relinquished his drinking he would fall into a consumption; so in his own defence he was forced to continue in his sottishness. So true is that of our Lord, *He that committeth sin is the servant of sin*, and especially in this sin of *Drunkennesse*, whilst that *extraneous preternatural fire* quenching the *true, native, genuine* heat of the body, requireth still to be nourished by its equall or stronger.

7. The great spring and origine of lust is *Idleness*; and if drinking increase the *fire*, lust takes away the *fewel*, both shorten the life. Ply him therefore with continual labour and study, that the Tempter may find no bait to cover his poyson. This is the remedy against that fire, which consumeth so many noble Persons, Families, and Nations; an enemy not to be *contended* withal, but *avoided*. After you have detained from him all *Romances*, lascivious Books, Pictures and discourses, and yet prevail not; *bodily labour* interchanged with study must be prescribed: and if this remedy not, *change places*, and suggest new objects continually. A worthy

Prince

Prince of late times, being, by a servant of his, tempted to this sin, shewing him all things prepared for the purpose; the Prince opened the door of the room, and commanded the officious Ruffian to give him place and secrecy, which he had no sooner done, but the Prince shut the door upon him, and forbad him ever to come againe into his presence. And truely this *Temptation* is the exact, and almost adequate, triall of a brave and heroical spirit. He that is not carried away with every beauty, nor too much with any one, that is deaf to pleasure and those enticements which so few can avoid, hath a *noble* Soul and *well grounded* virtue. But if neither sense of *honour*, which this sin wounds more then any other (*shame* alwaies accompanying those unlawfull, as *blushing* doth the lawfull, actions) nor sense of the grievousness of the sin, nor the *fear of diseases*, and shortness of life, nor *conscience* of his duty and virtue, nor *employment*, nor any other remedy will serve; tis best to *marry* him. Love, said *Tasso*, is a vice, wherein the same coin is not current between buyer and seller: the one pays honour, conscience, virtue as well as money, the other but love at the very best. But betwixt man and wife there is money for money, love for love, and all other things equall. But I look not upon Marriage as a remedy onely for fornication, except in such young men, who before the time, are impetuously carried on to those desires; it is much more honorable, but seldome falls under the Educators cognisance; and if it do, he is rather to advise who is *unfit*, then who is *fit*, for a wife.

8. The inconveniencies of *gaming* are, 1. *acquaintance*

tance with low, base, unworthy, company. 2. *Learning* also from them sordid and unmanly Arts, as sharking, cheating, lying, equivocating, which is by such counted overwitting their camerade. 3. *Loss of time* and money. 4. Great *engagement of the passions*, which is the most effectual and speedy means to obliterate any good thought, and introduce the superiority of the bestial part. 5. *Learning*, or at least patiently enduring those abominable swearings, cursings, blasphemings, &c. 6. *Danger* from other mens *Passions*. How many have bin murthered, more duelled, upon play-quarrels? *Monsieur Faret* observes, that onely three sorts of persons follow the trade of gaming. 1. *Covetous*, who for love of money care not what means they employ to obtain it, and find none easier and cheaper then this which requires no stock, no tooles, no learning, and is readily taken up by any one that hath but litle wit, and less conscience. 2. *Lazy and effeminate*, who not knowing how to spend their time better, can devise no divertisement so proper as this lasch exercise. 3. *Desperate*, who being by fortune, or their own wickedness, reduced to that extremity, that they live to day, as if they were to dye to morrow, think they may obtain that subsistance by cheating or hazard, which they cannot hope reasonably for by their industry; and not having any virtue, ability, or lawful employment to supply their debauchery, they betake themselves to prey upon the weaknesses and ignorances of better men then themselves. Here then it is to be supposed, that no Gentleman desires to advance his fortune by the detriment of another, and that to avoid covet-

ouſneſs (the author of thoſe horrid miſchiefs in gaming) he ought to forbeare gaming, as the trade and employment of neceſſitous, idle, diſſolute perſons: the cheats whereof are ſo infinite, that it is impoſſible a virtuous or ingenuous perſon ſhould learn or avoid them; and that it is a ſcience which will neither credit its Profeſſor, nor quit the charges of the learning. Yet if not as a trade, but with due cautions, practiſed, plays may be learned, ſuch eſpecially as are menaged by skill, and not fortune onely, to acquaint him with numbring, and to quicken his fancy and memory. Beſides, Muſick, diſcourſe, and ſuch other divertiſements will not hold out long converſation with the ſame perſons. But then let him not play for more money then the loſs of it will be *inſenſible* to him; and if his play can bear its own charges, ſeek not to gain by it. And let him (as much as is poſſible) practiſe to be *unconcerned* in the winning or looſing; to play *calmly* without paſſion. To which if he can arrive, he hath been ſerious in his play to very good purpoſe. Let him alſo be *veracious*, and abominate a lye, or cheat, even in his play. And laſtly, if a *by-ſtander*, let him beware of diſcovering the faults, either unskilfulneſs, or deceit of the gameſters, elſe both parties will hate him.

CHAP.

CHAP. VII.

Of Frugality, or ordering his Money and expences.

1. WEALTH i. e. *Money* being the great Instrument, *whereby* all things are performed in civil Societies; and therefore being equall to all other externall commodities of our life; *whereby* also well laid out friends are gained in the great Court of Heaven, it is necessary the Educated be taught the use and value of it betimes. It is reported of Sr *Thomas More*'s Father, that to the intent his Son might prove a good husband, and employ his time and intention wholly upon learning, he would never permit him to have any money, but when he wanted any thing to ask for it. *Quod adeo strictè observavit, ut nec ad reficiendos attritos calceos, nisi à patre peteret, pecuniam haberet.* And this *severity* Sir *Thomas More* afterwards mightily commended; *For by that means* (saith he) *I could not furnish any vice or pleasure, I could not loose my time in gaming, nor knew I what unthriftiness or luxury were, nor could I employ my self in any thing, but my studies.* Sir *Thomas More* was indeed one of a rare and extraordinary spirit, so observant of his Father, that the History saith he never offended him, nor was ever offended with any thing his Father said or did to him: And *when himself was Lord Chancellor of England, before he attended his own Tribunal in Westminster-Hall,*

Hall, he went to the Kings Bench Court (where his Father was Judge) to ask him bleſſing upon his knees: And I beleeve had his Father indulged him the command of all his Eſtate, he would have done no otherwiſe then as without it. So that whether is better to keep all money from a Youth, or let him have ſome ſmall proportion (for any great part he muſt by no means be poſſeſs'd of) is a queſtion not to be decided by this example. I knew two Perſons of quality, great friends, who brought up their Sons together, and were of divers opinions and practiſes in this point. If we may judge by the event, he, who had the power of money proved the better husband. But neither do I think this to be any more then one ſingle example; more, I am confident, have miſcarried on the other ſide. Me-thinks the beſt general rule (becauſe ſeveral diſpoſitions are to be handled ſeveral ways, which muſt be left to the diſcretion of an experienced Educator) is; That he be allowed ſo much a Month to be ſpent according to his own fancy, yet *over-looked*, not *ſtrictly watched* (except where there is reaſon to ſuſpect ſome ill menagement) by the Governor. Who is alſo to reſtrain him from debauchery, gaming, and all notorious acts of *Prodigality*: and on the contrary to provoke him to *compaſſionate* the neceſſitous, *be liberal* to ſuch as have any way ſerved him (nothing being ſo unbecoming a Gentleman as ingratitude) and ſuch like. But by no means let him have all his allowance in his own power, for that is to put the bridle out of his mouth, the means whereby the Governor muſt coerce him.

2. Let

2. Let him, (at first with the direction of his Governor) *do as much of his own business*; I mean buying, trucking, giving, receiving, paying, chusing, clothes, books, &c. as he is capable; for hereby his mind is inured to a great piece of wisedome [*Soli sapienti notum est, quanti res quæque taxanda sit.* Sen. ep. 82.] to *esteem*, *compare* one thing with another; to *judge* and *value*, not onely things necessary for the present, but all others also. For the *grounds* and principles of judgement and discretion are the same, though the *subjects*, whereupon they are exercised, are divers. Nor let him fear the silly opinion of such Persons, as think cheapning or chusing a derogation to their honour, or buying for the just value a cheating of the seller. I have seen the greatest King in Christendome refuse to buy what he conceived too dear, and to change the Shop where he thought himself not well used. Persons also of very good quality in *Italy* are not asham'd to go to a Shop, chuse, and bargain, *v. g.* for their clothes, and make the *Taylor* also cut them out of the whole piece before them. Whereas an ordinary Gentleman amongst us thinks himself abused, if not cousened. As if it were nobleness to expose and suffer themselves to be overreached, derided, and fooled by an impudent *Pedlar*, or flattering *Host*. Who, though in our Nation they arrive, by the impudent folly of those, who know no nobler way of generosity then to be fooled by the meanest and unworthiest of all people, to buy the estates of such Prodigals, as degrade themselves first into a familiarity, then into an equality, at last into an inferiority, with them:

yet

yet in other Countreys, where men have and make use of the parts God hath given them, they are kept in that degree and rank which befits their Profession.

3. Let him alwaies *buy with ready money*; which will both keep him in mediocrity of expences, within his bounds, teach him the value of money, and acquire him very great reputation both with Tradesmen and others. He buyeth cheaper and better commodities, and is not imposed upon with false bills and accounts. By this means also he may learn to live *under* his revenue, which whosoever doth not, can never keep himself out of debt. It is therefore dangerous to have to do with them that keep books, which are authentick records, though governed many times by careless or dishoneſt Boys; except himself also keep another, and as diligently look to his accounts, and that frequently too, (old reckonings never turning to the profit of the debtor): and if after the manner of Merchants, under the notion of Creditor and Debtor, 'tis the easier and better. But if he keep his accounts severely, not onely they with whom he deals, but his Servants also, will be more careful what reckonings they bring him.

4. Young Men out of emulation have a great vanity of *desiring whatever they see their equalls enjoy*, and this proves many times a dangerous and expensive folly: being accompanied most-what with a speedy loathing, or neglect of what they unreasonably long'd for. *Omnis stultitia laborat fastidio sui.* A young man need not be altogether cured of this distemper: if it can be regulated, excellent use may be made of it for his instru-

ction in many knowledges, and gaining him much experience. But to *moderate the exorbitancy*, the best way is to make him an example to others; by putting him upon some particular curiosity by himself, which may with reputation be opposed to those many vanities of his Camerades. And such a one also as need not perish with the using, as Globes, Maps, Pictures, Medals, Curiosities of Art and Nature, &c.

4. Neither let the Educator be too morose or solicitous to keep him from *all vanity in cloths* or *expences*, lest he be discouraged. For few being willing to learn out of the School of *Experience*, and she being a *good* Mistress, if not the *sole* one, it is very fitting to make her a partner in our instruction. Onely the Educator (that is, reason) must be the chief Master, and let his charge take out onely such lessons under her, as his Guide shall think fit. That is such as may convince the Younker of the vanity of those and the like desires. *Scriptum est enim* (saith *Rog. Bacon* very wisely) *qui non errat non invenit, qui non corrumpit non emendat, qui non tristatur non lætatur.*

CHAP.

CHAP. VIII.

Of the preservation of his Health.

BECAUSE it is very tedious, chargeable, and sometimes dangerous to repaire for every small distemper to a Physician, it is very fitting the Governor should know to preserve his charge *in health.* For without that he is uncapable to undergo any employment; neither can he study, nor follow his exercises, when sick; but is troublesome to others, and unprofitable to himself.

1. In Youth *excess in eating and drinking* is very frequent, necessary therefore it is to *moderate* his *appetite.* For if the stomack be stretched beyond its true extent, it will require to be filled, but never well digest what it receives. Besides it is much better to prevent diseases by *temperance*, sobriety, chastity, and exercise (σωφρωσύνην δὲ ἐγκρατείας) then cure them by *Physick. Qui enim se Medicis dederit, seipsum sibi eripit. Summa medicinarum ad sanitatem corporis & animæ abstinentia est.* He that lives abstemiously or but temperately, needs not study the *wholesomness* of this meat, nor the *pleasantness* of that sawce, the moments and punctilios of aire, heat, cold, exercise, lodging, diet; nor is critical in cookery and vintnership; but takes thankfully what God gives him. Especially let all young men forbear wines and strong drinks, as well as spiced and hot meats; for they introduce a *preternatural* heat into the body,

and at leaſt hinder and obſtruct, if not at length extinguiſh, the *natural*.

2. But if overtaken by exceſs, as it is difficult alwaies to ſtand upon guard, the beſt remedy is vomiting, or faſting it out; neither go to bed upon a full ſtomack, except by reaſon of drinking, it be neceſſary to remove him from company; that the World may not be witneſs of his brutality; and that himſelf may be hindred from all extravagancies, and be aſhamed of it the next day. Let Phyſick be alwaies the laſt remedy, that Nature may not truſt to it.

3. If through melancholy, timorouſneſs, or womaniſh education (for I ſee very few Women well educate Men, nor Men, Women) your charge have *imaginations that he is alwaies ſick* (if he onely pretend ſo that he may avoid ſtudy and labour, 'tis another caſe) do not at firſt ſeem to diſcourage him, but rather bring him off his humor by painfull and harſh Phyſick; which is the cure alſo of thoſe melancholick perſons, whoſe, though frequently indiſpoſed, yet their ſickneſs is not dangerous either for life or labour.

4. Much of health conſiſts in *exerciſes and recreations*, which muſt be regulated according to the Countrey, Seaſon, &c. but generally rather violent then laſch; ſuch, I mean, as may cauſe the body to tranſpire plentifully; and exhale thoſe black and fuliginous vapors, which are wont to oppreſs young men, that nature be not hindred in her circulation. Neither be afraid, though he be weary and tired: for *wearineſs* is no *diſeaſe*, nor doth *ſimple heat* without putrefaction cauſe a *Feaver*. Beſides *brisk exerciſe* will render him ſtrong,

ſtrong, active, mettleſome; whereas *idleneſs* contracts a ſtagnation of humors, numneſs of the joynts, and dulneſs in the brain. Yet *violent exerciſes*, as running, leaping, wreſtling, are not ſo fit for thin, cholerick and weak, bodies: rendring ſuch old and gowty before their time, as they did *Conſtans* the Emperor.

5. *Dancing* is a moderate exerciſe, ſo much whereof is to be learn'd as may give a good and gracefull motion of the body. No Nation civil or barbarous, ancient or modern (except our late contradictive ſpirits) that expreſs not their joy and mirth by it, which makes it ſeem a ſprout of the Law of Nature. But the uſe, which is now frequently made of it, eſpecially ſince it is become a difficult ſtudy, and many years, beſides infinite practiſe, required to a reaſonable perfection in it, I cannot but utterly condemn: ſubſcribing to the ſevere, but true, cenſure of that moſt excellent modern Hiſtorian *Monſieur de Rhodez*. *There is nothing* (ſaith he) *which doth more diſſipate the powers of the ſpirit, nor more enervate the forces of the Soul, then the raviſhing harmony, the continual agitation of the body, and the charms of Ladies converſation.* The great triumph of ſenſuality is ſuch meetings, where the eare is fed with Muſick, the eyes with Beauties, the ſmell with Perfums, the taſt with Banquets; whither none are invited or come, but to pleaſe or be pleaſed. Could their thoughts be then ſeen, in what a hurry and tumult ſhould we perceive them? what deſires, what fears, what impatience, what luſt, what jealouſy, what envying, what deſpiſings! &c. *Card. Borromeus* in his Book againſt Balls and Dances

ſaith

ſaith: that he, when a young man at the Univerſity, and his companions, with great importunity prevailed with one of their Profeſſors, a grave and wiſe perſon, to go along with them to a *Ball*: who having obſerved the actions and circumſtances thereof, told them with great aſtoniſhment, that it was an invention of the Devil to deſtroy Souls, by corrupting the very being and eſſence of Chriſtian virtues. When a ſervant lighteth a torch, we give him ſtrict charge not to carry it amongſt flax, or ſtraw, or the like. Why do not Parents forbid their Children to frequent thoſe places, where is more danger of kindling another manner of flame? to have the imagination ſwelled with the preſence of Beauties in their trim, and under a full ſaile, when the blood is chafed, and the mind ſet upon pleaſure, is not drinking *cold water*, but *ſtrong poyſon* to one overheated.

6. It will not be amiſs here to adde, that divers *bodily diſeaſes, infirmities, and undecencies* may by the Educators care be regulated, and either wholly, or in good part, amended. For few there be, who have all the members of their body equally ſound and well-diſpoſed; the worſt is corrected by bringing ſpirits to that part with labour, and exerciſe: as

Shooting in a long bow, for the breaſt and arms.
Bowling for the reins, ſtone, gravel, &c.

Walking for the ſtomack. Riding for the head: and the great *Druſus* having weak and ſmall thighs and legs ſtrengthened them by riding, eſpecially after dinner: as did alſo his late Majeſty.

Squinting and a dull ſight, are amended by ſhooting. Crook-

Crookedneſs by ſwinging and hanging upon that arm.

Stammering by deliberate and ſlow ſpeaking, and obſerving what words run moſt currently, ſo both Mr *Mede* and Mr *Oughtred* helped themſelves.

Divers miſaffections in the eyes, by Spectacles.

Baſhfulneſs and bluſhing, by frequent ſpeaking in company, &c.

CHAP. IX.

Of the divers paſſions, inclinations, and diſpoſitions of Man, and the wayes to rectify and order them.

1. BUT that the Educator may clearly ſee his work, and have it, as it were, wholly in his view; I wil dig a litle deeper; anatomize and lay open the Soul with its operations. Perhaps not ſo *accurately* and punctually, yet as plainly, and for practice as *uſefully*, as I can; regarding not the *curioſity* or Philoſophy, but the *neceſſity* and conveniency of the knowledge. For he that knows *quid homo poteſt*, will quickly perceive what his *charges* abilities are, and what his defects, and conſequently what the remedies.

2. In the Soul then are two ſorts of powers *Cognoſcitive* for knowledge. *Motive* for action. Knowledge (omitting apprehenſion as not falling under our conſideration)

deration) consists in *invention*, *memory*; and *judgment*, of which in their places. Action is in the *Will* (of which we shall not speak) or *Affections*. And these are either { *Concupiscible.* / *Irascible.* and both these are { *Passions.* / *Inclinations.*

Passions are *the natural motions of the Soul towards objects agreeable or disagreeable.* Or *the motions, or effects, which objects pleasing or displeasing immediately cause in the Soul. i. e.* what the Soul suffers from its objects immediately without deliberation: though some call Passions onely the irregular and ungoverned actions of the Soul.

Inclinations are *the frequenter and customary working according to those passions.* And, if meerly according to natural suggestions, they are properly called *Inclinations*: but if they proceede to excess, and be not bridled and regulated, they become *vices*. But if regulated by reason or Gods spirit, they are properly *virtues*. If by the probity of *Nature*, without much *deliberation*, our inclinations work *laudably*, i. e. as they do when habitually regulated by reason, then are those natural Inclinations called *natural virtues*, or *good nature*.

3. By the way take this caution, *That you trust not to these natural virtues, as if they were, or could be, sufficient to make a man habitually and throughly virtuous*: or, as if he, that acteth according to them, were really and sufficiently virtuous. What *Seneca* saith of Valour, is true of all the rest. *Paucissimos fortes natura procreavit, bona institutione plures reddidit industria.* And this our holy Religion expresseth

seth more plainly, when it distinguisheth between Grace and Nature; for if natural dispositions be not sufficiently virtuous morally, neither are moral virtues sufficient for obtaining heavenly and spirituall graces. *Dispositions* indeed they are to virtue, but must themselves also be ordered and directed by *Prudence*: else they will run into many mistakes; love, where there is more reason to hate, and cajole, where they should chastise: they will also neglect many actions of virtue, and run into many of vice. Nor is it a sufficient excuse for any evil-dispositioned, *v. g.* an angry person, to say, that he is so *naturally*, for we are to live by *reason* and *grace*, not by *Nature*; nor is it well said of a thief, I am so naturally, for to what purpose have you reason?

4. *Passions. Inclinations proper to, or arising from, them.*

1. *Love.*	Sweetness, kindness; contrary to insensibleness of good.
2. *Hatred.*	Maliciousness, evil-naturedness.
3. *Desire.*	Heat or eagerness; contrary to coldness or Indifferency.
4. *Aversation.*	Frowardness, peevishness.
5. *Hope.*	Courage, boldness; contrary to faintheartedness, cowardliness.
6. *Fear.*	Timidity, softness, (contrary to hardiness,) indifferency, laziness, quietness, love of ease, dulness.
7. *Confidence.*	Credulity; contrary to distrust.
8. *Despaire.*	Impatience; contrary to patience, longanimity.
9. *Joy.*	Cheerfulness; contrary to sadness.

10.	*Sorrow.*	Melancholy, ſaturnine; contrary to mirth, jovialneſs.
11.	*Acknowledgement.*	Gratitude, generoſity; contrary to ingratitude.
12.	*Wrath* or *choler.*	Roughneſs, harſhneſs, moroſity, contrary to meekneſs;
	Anger.	Promptneſs, briskneſs, raſhneſs, revenge.
	Pride.	Haughtineſs, ſwelling.
13.	*Shame.*	Modeſty, baſhfulneſs.
14.	*Impudence.*	Haſtineſs, impertinency.
15.	*Repentance.*	Flexibility; contrary to obſtinateneſs.
16.	*Pitty.*	Tenderneſs, mercifulneſs; contrary to hardhearted-
17.	*Envy.*	Malice. [neſs, cruelty.
18.	*Emulation.*	Activeneſs.
19.	*Indignation.*	Vehemency.
20.	*Reverence.*	Humility. [ſolence.
21.	*Contempt.*	Surlineſs, diſdain, ſcorn, in-
22.	*Love of Women.*	Amorouſneſs, uxorioufneſs.
23.	*Jealouſy.*	Suſpiciouſneſs, doubtfulneſs, ſuſpenſe, miſinterpretation.

It is to be noted, that many times a man *worketh contrary to his natural Inclination*; becauſe the Inclinations follow the cognoſcence of the Soul: and it happens frequently, that a violent and ſtrong apprehenſion may be formed on a ſuddain, contrary to what is uſuall; as the ſound of Drums, Trumpets, Shouts, Examples, &c. may put ſuch apprehenſions into a Coward, as may make him valiant; and on the contrary wearineſs, darkneſs, rumors, ſombre and diſmall accidents, &c. may intimidate a valiant man. Wherefore it is great raſhneſs

raſhneſs to judge of any mans inclination by any particular action: or to think that every man muſt work, as he is inclined. Againe; *Paſſions* having their force, becauſe reaſon and the commanding part of the Soul doth not reſtrain and bridle them; it ſeems that *Inclinations* are beſt diſcerned when they are moſt at liberty: as Childrens at their play, when they think not of diſſembling, or reſtraining them. And 2. that they, who command not one paſſion, are alſo obedient to others; and that he who is one way paſſionate, is likely to be ſo in all, or any. And 3. that the Educator, ſeeing the inclination of his charge, may moderate, change, and govern it as it ſhall be convenient; and that by changing objects, and apprehenſions; but chiefly by ſhewing him the good or bad of that, or the contrary, that is, by rationally perſuading him to ſubmit it to reaſon.

5. Theſe *Inclinations* are but as the Elements and principles of our *diſpoſitions* and *humors*: which are made up of many of theſe (Man as all other Creatures being *de-de-compoſitum*) and theſe in ſeveral degrees and predominancies; and theſe alſo mingled and tempered with the differen es of knowledge or apprehenſion. And by the way, upon theſe grounds, I perſwade my ſelf, it would not be difficult to enumerate *all, or the greateſt part of our actions, and the cauſes and order of them*; which is a piece of knowledge the moſt conducing to the well menaging of our ſelves that can be; for the variety of paſſions, inclinations, and diſpoſitions is the cauſe of all humane buſineſs and affaires in the whole World. From the mingling

of Inclinations, and apprehenſions, ariſe thoſe infinite ſorts and varieties of (as the *French* and *Spaniards* call them) *Wits*; we terme them *Diſpoſitions*. The chiefeſt I have obſerved, I will ſet down, rather for an *eſſay* and *ſampler*, to direct thoſe who have more leiſure to adde to them according to their experience. And it would be a good work to *characterize* them ſo vively, that (at leaſt ſuch as are extravagant) may ſee themſelves as in a glaſs; and diſcovering their imperfections, amend and alter them. In general ſome diſpoſitions are bad, others good. Bad are ſuch as theſe,

Firſt, ſuch as want wit, dead, ſtupid, ſenſeleſs, heavy, dull, forgetful, ſottiſh, not able to apply themſelves to any thing, yet are crafty, and deceitful; theſe are miſerable.

2ly Idle, ſenſual, ſlothful, gluttons, without memory or care, cat-witted, diſſolute, fooliſh, impertinent, obſtinate, untractable.

3ly Weak, baſe, low, fearful, irreſolute, ſoft, troubled, mazed, confuſed, empty, open, baſhful, ſheepiſh, ſneaking, low-ſpirited, yet many times crafty and malicious; theſe eaſily become a prey to low and mean companions.

4ly Vain, giddy, harebrain'd, bird-witted, inconſtant, ſuch as employ their thoughts in things of no value (as *Domitian* in catching flies) skipping from place to place, neglectful, haters of thinking, inconſiderate, heeding nothing after it is out of their hands. Fantaſtical, reſtleſs, light-headed, crack-brain'd, caried away with every new object, never conſidering what is beſt, unconſtant, impatient, changeable; that work without affection or delight, doing what they muſt to make

make an end, rather then to do it well.

5ly Curious, ſcornful, mockers, jeerers, taunters, abuſive, reproachful, tatlers, charlatans, who upon all occaſions are ready to publiſh all they know to the prejudice of another; delighting in making debates and miſchief, enemies of God and charity, breeders of all petit factions, news-brokers.

6ly Buffoons, ridiculous, flatterers, apes, rimers, players, wits, airy, light, fooliſh.

7ly Proud, pretenders, pedantick, vain-glorious, formal.

8. Contentious, litigious, quarrelſome, bluſtering, cowardly, hectors, froward, perverſe, diſloyal, treacherous, envious.

9. Ambitious, arrogant, fierce, raſh, impudent, violent.

10. Crafty, ſly, double, malicious, cheats, verſuti, and who can change their ſhape and mine, and diſcours, according to their advantage.

11. Coveteous, ſordid.

12. Of angry perſons ſome are ſowre, harſh, ill-to-pleaſe, ſturdy, ſullen, intractable, unadviſable (a diſpoſition mixed up of pride and melancholy) peeviſh, fixing upon the worſt, moroſe (a delicate ſort of waſps) who are offended if every thing be not done the beſt way, *i. e.* as they would have it. Some mens anger vapoureth away in words, clamor, ſcolding, reviling, railing, threatning. Others ſay litle, but lay up revenge againſt an opportunity; this is incident to ſuperiors, who conceive it below them to quarrel, and who think themſelves deſpiſed, if every thing not conformed to their will. Others neither chide

nor revenge, but turn their wrath upon themselves, as melancholick men do. I pitty these, for they have already the reward of their peaceable wrath: who have a pleasure in their torment, and a kind of satisfaction in their most agreable discontent. But it were better for them to chide even without reason, then store up this sooty humor, which corrodes body and soul.

Some are quickly angry, and quickly pacified, hasty.
Some are quickly angry, and difficultly pacified.
Some difficultly angry, and difficultly pacified.
Some difficultly angry, and easily pacified. The disposition of God himself.

13. Pragmatical, prating, impertinent, giving judgement in every business without a fee, without asking, in every mans company unwelcome.

14. Mad, wild, furious, brutish, untamed, terrible, pertinacious, cruel, impious, divelish, cross, precipitious, despiteful, revengeful, tyrannical.

15. Ill-natured, solipsi, valuing themselves onely, their own judgement and intereſt, deceitful.

16. Extravagant, Heteroclites, melancholick, Alchymistical or bleised-stone-men, Astrologues, Diviners, passionate lovers, Romantick.

Good dispositions also are of several sorts.

1. Subtil, sharp, piercing, ready, vigilant, attentive to business, sagacious.

2. Argute, acute, quick in giving answers and reparties, resolving doubts and speculative questions, inventive.

3. Facetious, merry, cheerful, gay, jovial. εὐτράπελοι.

4. Wise,

4. Wiſe, prudent, judicious, that examine things to the bottom, able to diſcern aud judge of things alike, ſage, grave, practical, experienced, that know opportunity.

5. Free, noble, generous, bountiful, meek, peaceable, quiet, moderate, magnificent.

6. Bold, reſolute, free in reprehending others, and ſpeaking their own minds, back'd with reaſon, hardy in difficult enterpriſes, brave, warlike, valiant, ſenſible of honour.

7. Stable, magnanimous, conſtant, patient in adverſities, and buſineſſes.

8. Induſtrious, thinking, ingenious, univerſal.

9. Religious and devout.

There is alſo great *mixture* and *compoſition* of theſe, ſometimes contraries ſeeming equally eminent in the ſame perſon. *Procopius* ſaith of *Juſtinian*, *Juxta malignus erat & deceptu facilis, cujus ingenium pravum & fatuum dixeris. Diſſimulabat ipſe fraudibus omnium expoſitus. Temperamentum inſolitum cum ex contrariis conſtet. Inconſtans amicis, inimicis inexorabilis; avarus, contentioſus, novarum rerum cupidus; ad ſcelera facile, ad optima nullis ſuaſionibus moveri poterat.* Yet is not this temper ſo unuſual as *Procopius* ſuppoſeth. For moſt men miſtake a *vice* for a ſeemingly-like, but really-contrary, *virtue*. As *pride* for *greatneſs of ſpirit*, *hectoriſme* for *valour*; *cunning* for *wiſedome*; which are really contraries. And indeed concerning *young Men*, and all others (as Women, perſons ill-educated, &c.) who follow their preſent apprehenſions and *impetus*, without much conſidering their actions, or rectifying their inclinations by reaſon, it is oftentimes hard to diſcern whether they be

virtuous, or vitious; which is not so concerning those who are habituated: for then all virtues go together, as well as all vices. And those *constellations* are easily discovered by their own *light*. But natural virtues are often accompanied with such natural vices as are habitually contrary. As *meekness* is often joyned with *slothfulness*, and then it proceeds from want of spirit and apprehension. Whereas habitual or acquisite meekness hath perhaps an inclination to sloth, but hath mortified and bridled it. And every virtue appeareth and sheweth it self, when necessity or fitting occasion requires it. So *gravity* in a child, and those who being old are yet children in understanding, is accompanied with *dulness*, formality, pride, and censoriousness: because it proceeds from want of mettle, not from choice; and seeks to justify and shrow'd that defect by finding fault with others. Whereas true and laudable *gravity* is opposed onely to *levity* and *folly*. So natural civility and courtesy is joyned with effeminacy, severity with implacability, and the like.

6. *Climats* also, and divers other *accidents*, produce various inclinations; not that any Countrey produceth onely one inclination, but onely more of one then another. So all of one age are not alike inclined, though most of them are: and more in youth then age, because the manners are then *least artificial*. I will set down therefore, and because most to our purpose, the *inclinations of youth*: that the Educator may in some measure be able to judge, which are imperfections of the *Age*, and therefore likely to fall off when his charge arrives to *maturity*. Onely this caution ought to be obser-

v'd;

v'd, that he humour or encourage not his charge in any of them, for that is to perſwade him to be a child alwaies. And 2*ly* that, if he be in any of them *exorbitant*, the fault then ſeems to be of the *perſon*, not of the *age*; which happens very frequently: and therefore requires more care, and a more early and efficacious remedy in the eradication.

Young Men then, being guided by their paſſions, and nature, not diſcretion, and reaſon; are *open* and *free*, eaſily diſcovering themſelves and inclinations. Hence alſo are they *eager*, haſty, forward, unadviſed, ſuddainly reſolving, and as violently purſuing what they reſolve for a litle time; *Quicquid volunt valde volunt*; *ſtomack-full* alſo, and not tamed by neceſſity or adverſity. Conſequently *changeable*, unconſtant, and their paſſions not much to be regarded, eaſily flattered, and more eaſily diſcontented. Therefore we may *hope well* of moſt of them, but be *confident* of none. *Patience* alſo hath a great effect with them; for their preſent thoughts being vented, they are at long running, as a fiſh when wearied, brought tamely to your hand. Hence alſo it is, that they *affect pleaſures* of ſenſe, eſpecially thoſe of taſt, and are apt to exceed in meat, drink, and ſleep. They are alſo *taken with ſhews*, gallantry in cloathing, &c. deſirous of what they ſee, and weary of what they poſſeſs: *ambitious to do what they cannot*, or ſhould not, but neglectful of what they ought and can. Therefore gladly would they be learned, but not ſtudy; be excellent, but not take pains: conſequently *expenſive*, eaſily ſeduced, negligent, careleſs, fearleſs, forgetful, improvident and credulous: *Deſirous of honour*, and making a ſhew of excelling

excelling in beauty, clothes, &c. of getting the victory at play and gaming, yet valuing honour more then gain; wanting experience they are *angry*, fierce, enemies of thinking and consideration, and therefore rather affecting bodily exercises, at which they labour and sweat without measure. *Full of hope also*, catching at appearances, gay, merry, laughers, modest, bashful (because ignorant) pittiful, loving their companions and follies more then riches, the want whereof they value not, because they know not their value; therefore *not looking beyond the present*, or avoiding ill consequences. *Imitative* also, for the Soul, being a blank paper, and naturally desiring to be furnished, greedily imbibes what it sees before it; and this is that faculty, with which God indued them on purpose that they may learn, and advance in knowledge and wisedome. Children speak nothing but what they heare, and do nothing but what they see: hence they are generally addicted to designing, acting, &c.

Such then being the conditions of children; those who have the contrary are to be feared and well look'd after; especially the *sly*, *reserved*, *close*, who are also commonly cunning and malicious; for this reservedness proceeds either from pride, conceit of their own abilities, and unwillingness to be taught, or from evil designs; for who strives to conceal what he cares not who knows? or from jealousy, that other persons counsel them not for the best. These do usually guide themselves by words that seem to them accidentally spoken, whereby they are easily ensnared and ruined. For no man being able to bear the burden of his own thoughts,

thoughts, and these having no friend or confident, they have no other course to steer. They will with all patience hear your advice and reprehension, when they are resolved nothing shall work upon or alter their purposes. Sometimes they will take notice of so much as serves to their own designs, and misinterpret and detort what you say, even contrary to your intention. These persons are commonly seized by flatterers, mistresses, or at best fall into low and mean courses. It is difficult to *cure this malady*, yet ere they know their strength, threats and punishment doth them good: or accidental recommendation of such to their conversation, who may humor them by counterfeiting the same inclinations, and complying with them, till by litle and litle they can shew them the great advantage of freedome and openness.

Impudence is commonly a forerunner of debauchery, violence, contempt of Laws; also of heedlesness, forgetfulness, slowness to learning and wisedome. *Confidence* is the *medium* betwixt it and bashfulness. 'Tis observed in the life of *Emanuel Philibert* Duke of *Savoy*, that when a child, he had the confidence to speak to any person, as he did to *Charles* V. that great Emperor; but if what he said was not approved, he pressed it not, nor was offended when denied; which seems indeed to be the true notion of Modesty and Confidence, to express his mind freely, yet intirely submitting himself to the judgement of his Superiors.

Bashfulness on the contrary is an evil weed, but sign of a fruitful and good indoles. Care must be had, that in weeding it we extirpate not modesty. A bashful man is not his own master, nor useth his

his own judgement, but is over-awed by others boldneſs: and the more impudent have more power over him. 'Tis alſo an evil guardian of youth, betraying it, contrary to its own deſire and inclination, to the worſt men, who hurry it to evil actions and places. How many have loſt their eſtates, honour and lives, becauſe they were aſhamed to diſtruſt? A man invites you to drink, to game, to rob, to be bound for him: caſt of that fooliſh modeſty, deny him. An impudent flatterer comes to eat upon you, he begs an horſe, a ring, a garment, give to the deſerver, not the beggar. Some are ſo modeſt, as not to ſend for a good Phyſitian, or chuſe a good Lawyer or Governor, becauſe they are acquainted with a worſe. Begin betimes to break this fault in ſmall matters, exert your liberty and judgement in denying to drink, to accept a recommendation, to lend money, to admire every one you hear praiſed. And be conſtant, not overcome with importunity, another ſort of impudence.

7. There are two Diſpoſitions moſt incident to *young Perſons of Quality*, becauſe they moſt reſemble greatneſs of ſpirit, though in truth as much oppoſite to it as a Dropſy to health: of which I ſhall ſpeak ſomewhat more copiouſly. Theſe are *Anger* and *Pride*.

1. An *angry Inclination* in children diſcovers it ſelf, either by pettiſhneſs, peeviſhneſs, haſtineſs, &c. or by ſurlineſs and ſullenneſs. Though all in youth of mettle are *prompt* and ſeem to be *angry* naturally, yet doth that ſhew it ſelf in briſkneſs and cheerfulneſs, this in frowardneſs and incorrigibility. If this evill weed grow up with them in age, and they be not broken of it betimes; it makes

makes them follow their own impetus, despise counsell of friends, and authority of Superiors; *Eripi sibi suum judicium etsi pravum non sinunt*; they defend and hugg their error, and had rather continue in it, then change, or repent by others advice. Also because they are *inconsiderate* and *furious*, they pursue their purposes good or bad with great force and concernment; and therefore take not the aptest and most rational means to obtain them. (For reason judgeth what is fit and just, anger useth that as fit which it judgeth to be such; which makes many good *Humers*, for we are not angry with Beasts, few good *Soldiers*.) Hence it comes that angry men are *unwary*, easily deceived, not open and plain, but *exposed* to them, who are willing to take advantage. *Apt* also to *judge evill*, and hate other men upon slight occasions; therefore are they not fit for friendship: also *uneven*, and unequal in their conversation; many times also *inexorable*, unsociable, and tyrannical: and their discourse runs much upon oathes and curses. Many are the *causes of angriness*; sometimes a *cholerick humor* from their nativity, or adventitious, so we see families very subject to it; but most commonly it proceeds from *weakness of judgement*. And generally the more impotent, the subjecter to it: as children, women, aged, sickly, in adversity, or such as are other-waies also passionate. So we are *more testy and angry* when weary, when watched, or any other trouble upon us, as a thorn in a finger breeds a feavor in the whole body. Some are *angry out of choice*, thinking it a piece of *grandezza*, and that it makes them feared and respected. Others by an *evill custome*, being by their

Parents

parents or Educators indulged their own wills, who at first not suffering others to contradict them, at length neither dare they themselves.

Because this passion admits no counsel as other passions do, but is, as when a man sets his own house on fire, all full of tumult and confusion, that no orders can be heard or obeyed; it is difficultly cured. In age it is remedied either by *afflictions* and *crosses*, which Providence bestows upon such persons as he loves, or by *prudent considerations*, such as these. Because it springs commonly from small matters, a word, a jest, a taunt, a neglect; *endeavour to pass by*, pardon, and get quit of the occasions; examin no faults too curiously; *chaw not* nor reflect upon them; argue not, nor consider what other men will think or say, for that blows and kindles the flame. Neither *desire great*, *much*, *difficult* or *rare* things; nor desire *vehemently*; be as indifferent to all things as is possible; and make use of common things, rather then appropriate them to your self; that [I] and [mine] are great sticklers for anger. When *you are in a fit* reflect upon your self and your inner constitution, see how the whole frame is disordered (it is a passion even in the external as deformed as dangerous) and either *conquer* it (which after you have done some times, the victory to a vigilant person is much easier) or at least *defer* what your passion prompts you to do; for whatever is done in anger, may also be done with judgement. For discretion saith not, do not punish a faulty servant, but do it prudently. Some endeavor to suppress and quench it by violence, but then it is apt to ferment either into melancholy, or malice, and envy.

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The *Education* alſo *of cholerick perſons* is not leſs difficult, except they be menaged when very young; for then their humor may be broken by force and puniſhment; but when they begin to underſtand their ſtrength, fair means muſt be uſed, for fear of breaking alſo their *ſpirit*, and while we cure the *angry* man, we make him *ſoft* and *lazy*. For this *paſſion*, and *ſpirit*, are many times ſo twiſted together, that it is difficult to diſtinguiſh the actions of one from thoſe of the other; and conſequently to pluck up one without deſtroying the other. It is in vain to admoniſh or reprehend when the paſſion is violent, for at beſt 'tis but as burning feathers under the noſe of one in a fit of the falling ſickneſs, which may perhaps raiſe him up, but cannot cure him. But when he is ſober, furniſh him with good remedies and conſiderations againſt a time of neceſſity, as men do when they fear a Siege, and expect no relief from abroad. Or check it with another paſſion, as with ſhame, or fear, or joy. Indeed cheerfulneſs and moderate pleaſure cleere up the ſpirits: and though ſadneſs and anger differ, yet are they much alike in their cauſes, and the ſame medicines are good for both.

2. *Pride* is many times graffed upon anger: and is ſo like to it, that it is not eaſy to diſcern which operations proceed from which cauſe. It is grounded in an *error of the underſtanding*, *i. e.* a vain and falſe opinion of his own excellency above others, and above the truth. In youth it *diſcovers* it ſelf by *contempt of others*, ingratitude, injuriouſneſs, accepting all honour, reſpect, and officiouſneſs as due and deſerved, but paying none: therefore

fore *converſing more willingly with inferiors*, and domineering over them alſo; neither is a proud man familiar or friendly to any but *flatterers*, to whom he eaſily becomes a prey. He is *aſhamed to confeſs a fault*, error, ignorance, or inferiority; to learn or be taught; to be chid or corrected. Inſtead of amendment he is ſullen and dogged. He *impatiently heares the praiſes of another*, eſpecially his equall; but he ſwells, looks big, ſtruts, vapors, and boaſts to ſhew what he thinks himſelf to be: he is *diſpleaſed*, hateth, and revengeth if not treated according to his merit. *Comparing himſelf with others* 'tis to his own advantage; looking onely upon their errors, and aggrandizing them into faults and vices: but upon his own virtues, which are all heroical. Eſpecially *prying into the actions of Superiors*, whom he imagines to uſurp upon him, who deſerveth and can menage all things, better then they. Therefore if in power, he *becomes imperious*, tyrannical, opiniaſtre, impatient, if every thing correſpond not to his deſires. His diſcours runs much upon *I*, *me*, *mine*, &c. This being a fault of the mind, and not radicated in the temper of the body, is reduced to equanimity by *mortification* of his own conceits and fancies: either by puniſhments, by reaſon and good counſel, or converſing much with ſtrangers; or by the method taken by God Almighty to humble him by others reſiſting, deſpiſing, and croſſing him.

8. I have not obſerved that any *Phyſiognomical ſigns* are *infallible*: not, though many of them concurre in the ſame *indication*; and though many famous Authors and Proverbs in all Languages ſeem

seem to authenticate them. For indeed the *temperature of the body* seems no otherwise to be the cause of the actions of the soul or person; then as the temper of the Axe is the cause of cutting; to which many other things as figure, weight, motion, &c. are required as well as it; and yet all together are but the instrument of the man, who by greater strength, dexterity, &c. can work better with another sort of a worse tool, and can make one advantage remedy another disadvantage. We see also that *study and experience* give more force to the soul, then any disposition whatsoever of the body; even as temperance, labour, &c. make the body more obedient: all which are great testimonies of the Souls spirituality. 'Tis commonly set down by Authors, that tall and strong men are of small understanding and courage: that it is a sign of wit, to have a curious tast, and delicate stomack (which indeed proceds sometimes from the weakness of that faculty by too much intentive study) and many such like: which it is in vain to repeat; since it is not difficult to shew that some of contrary dispositions have the same signs: and of contrary signs, *v.g.* to ingenuity, are yet ingenious. *Seneca* saith of *Claranus* ep. 66. *Inique se gessit natura, & talem animum malè collocavit: aut fortasse voluit hoc ipsum ostendere, posse ingenium fortissimum ac beatissimum sub qualibet cute latere. Et videtur in exemplum editus, non deformitate corporis fœdari animam.* The like is verified of the President *Pedro Gasca*, that recovered to the King of *Spaine*, *Peru* almost wholly revolted: and of many more in our memory. Yet thus much I willingly grant, that the *passions* discover themselves almost

inevitably by the *countenance*; because they, being sudain and violent mutations in the Soul, cause the like also in the spirits; which shew themselves through the skin: or in the motions also of the exterior members. But it is not so with the *inclinations* and *dispositions*, which are by our own industry and habituations turned now into natural: and impress no such violent or extraordinary motions in any part, either of spirits, or body.

9. More trust is to be had to such other *signs*, as seem to be the *flowers*, which precede and pretend some smell of the fruit it self. These then *promise virtue*; modesty, obedience, advisableness, compassionateness, loving virtue in others, and consorting with such, cheerfulness, aptness to friendship, impatience till reconciled to any he offended, mildeness, humility. Those who are apt to *shed tears*, are of a softer and lovinger disposition, as those who cry and shed no tears, prove commonly stubborn. Signs of *nobleness and generosity* are, to confess a fault rather then tell a lye, or frame a cobweb excuse; to be ashamed to be overcome in any laudable study or exercise; not to be angry when justly reproved, or corrected, (*moneri posse, ac velle, summa virtus est*;) to do more for honour then reward; not to be easily discouraged or despond, but to be more sprightly; to desire difficult employments; to pass by small offences; not to deride others defects; to be more ready to excuse then aggravate faults of his Companions; lastly, to be grateful, especially to his Masters, Teachers, and Servants. Signs of a *capacity for sciences*, are, attention to what he goes about; demanding the reasons of things.

[By

[By the way, asking questions very much discovers the ingeny of a child: for to ask many is a sign of curiosity and wit; to ask vain and impertinent ones, or the same over againe, or not to stay for an answer, of folly and inconsiderateness; material and pertinent ones, of judgement and discretion.] [*Why*] is the great question of *knowledge*; not to be satisfied with a slight answer; sagacity, and much thinking; not talkative, but reflecting inwardly, meditating with, and entertaining himself. *Primum argumentum compositæ mentis, posse consistere, & secum morari.* Good imitation of what he sees. If he have so much confidence of his parts, as to hope with industry to conquer every thing, but without labour to do nothing well; if he have a strong faithful memory for things, though not for words; if a rational, methodical, and regular understanding. As *Democritus* seeing *Protagoras*, when a youth, to bind up a fagot orderly, and to the best advantage, conceived him fit to be a Scholar.

A fool commonly talks much and litle to purpose; is angry without cause; trusts any one; is restless and still changing place; troubleth himself with what doth not concern him; discerns not when flattered; is very opiniastre; laughs much without cause; and is quickly weary of what he enjoys. A child that *delights in tormenting*, and vexing either Beasts or Men (as the daughter of *Caligula*, that let her nails grow to scratch her companions and play-fellows) is of an evil, perfidious, and bestial nature.

Delighting in *gallantry* commonly portends lowness and weakness of spirit, as have those Women,

men, who have nothing but their outside to entitle them to humanity. But *slovenliness*, if it procede from negligence, *i. e.* if he be careless in other things, especially of concernment, is a very ill sign, *ad morem discincti vivere Nattæ.* But if from particular neglect of delicateness, as too low and mean, 'tis a good sign, *cave tibi à male cincto puero.* A *signe of timorousness and effeminacy* is to indulge divers fancies, and to pretend to see imaginations and spectra (things which valiant men are seldom troubled withal) as also to pretend antipathy to divers sorts of meats, &c. and timorousness is the prologue to craft and dissimulation. *Unseasonable gravity* many times indicates slowness to sciences, negligence, and weak memory. *Quickness of wit* is in danger to usher in pride, contempt, abuse of others, and neglect of study. *Acuteness and sagacity* is often accompanied with anger and precipitiousness. Such also, if Students, are apt to fall into needless curiosities, factions and heresies. For they search not to the bottom; but having principles think to work out the rest by the dexterity of their wit. *Vain-glorionsness* is alwaies subject to flatterers. Distinguish between *softness* and *meekness*: the more soft the less understanding, the more meek, the greater generosity and nobleness of spirit: a soft man hath no anger or gall, a meek man bridles and masters it. Huffing and swaggering (like bottled drink) commonly shews want of spirit, for it is but froth that makes that noyse, for presently such become vapid, and distastful.

10. We must take heed of thinking any of these imperfections or faults *incurable*, because according

cording to a natural inclination: or if a child be not exactly such a one as we would have him, that he must be treated as the *Brachmans* did their children, whose indoles they disliked, abandon them in the Woods to the wild Beasts; or as the Inhabitants of *Madagascar*, who expose all their children born upon a Friday. *Turpiter desperatur quicquid fieri potest*, saith *Quintilian. Illud desperandum est posse nos casu bonam mentem influere: laborandum est: & ut verum dicam, ne labor quidem magnus est; si modo animum formare incipimus, antequam durescat pravitas ejus. Sed nec indurata despero. Nihil est, quod non expugnet pertinax opera, & intenta ac diligens cura.* Sen. ep. 50. Let the industrious and skilful Educator make many trials and divers experiments, as Physitians do, before they give a determinate prognostick.

Now, of *cures* some are general. As 1. to make them know their infirmity, and that it is an infirmity; and 2. that they be willing to be cured: for it is not as in corporeal diseases, when the body is necessitated, by connexion of causes, to undergo and suffer the malady incumbent. But here the Soul is in its own power, subject to it self onely and its own will, and that directed by the understanding. Wherefore the first step to a cure, is to convince by reason that they do ill, *i. e.* to acknowledge their disease: the desire to have it cured follows naturally. So that it is in the power of *reason* to rule absolutely over the affections and dispositions of the Soul. But because reason sometimes is misled, or obstinately mistaken, Almighty God hath given us his holy *Religion*, and his *spirit* to govern reason also, and render every thought

thought obedient to Faith. So that in *Religion* lyes the universal and never failing remedy of all the evils of the Soul. But many times particular and topical ones are also to be applied. A child when he begins to go, refuseth immediately to be assisted; So when the will begins to follow its own choice, it then also begins to scorn a guide; the appetite of *liberty* being stronger then that of *security*. Great industry therefore and discretion is requisite to turn it the best way; endeavouring, as Physitians, to *introduce the contrary* of what is amiss, and supply what is defective; to coërce and discountenance the bold and impertinent; to encourage the soft and modest: severe to the merry, cheerful to the melancholick. Waken the taciturn with questions, and silence the loquacions with baffling fallacies. Bridle the too forward and eager, and spur up the lazy and slothful.

11. Some there are, who are *lazy and unindustrious to study*, yet very active and sprightly in bodily exercises; these many times are fitter for other employments then learning: others are to all purposes *slow* and *sawntring*, and these are to be cured with bodily exercises. First make them *play*, *run*, *leap*, &c. afterwards bring them to study. For there seems to be a moisture clogging their spirit, which must be first shaken of; for if they be indulged they will become more sleepy, even till chang'd into *dormice*. Then *never let them want work*, yet not much at a time, but be careful that what you command them be sedulously performed. There are also who are *pettish*, *peevish*, *hard to please*, and are alwaies lean, maigre, and consumptive: which proceeds from a sharp, thin humor,

humor eaſily exaſperated, and to ſuch a degree as may be very prejudicial. It is beſt therefore to deal with thoſe gently and ſmoothly (the default being more in the body then the mind) and not put them upon crabbed, intricate, vexatious, or intentive ſtudies; nor be too rigorous in exacting an account of them. It would be worth labour to try whether ſuch medicines as dulcify the blood would not profit them. Like to theſe are they who ſeem *rough, harſh, regardleſs of civility, and not eaſily mingling converſation.* Theſe (if not ſuch in extremity) when mellowed by experience, *prove better then the complaiſant* and amicable. Keep this ſoure diſpoſition to ſtudy, virtue, and knowledge; and though he grumble and repine, be content ſo as he doth his work; and he is *in leſs danger of temptation*, becomes more ſolidly virtuous, and laſts much the longer. As the wine which pleaſeth in the *Cuve*, muſt be drunk in the *muſt*. They are alſo *fitter for friendſhip* then the compliant; for theſe are equall to all, and the greateſt intereſt can be gain'd in them is but civility; the others chuſe their company, and fix upon the beſt. This *ſoureneſs* proceeds ordinarily from a brisker and fiercer ſpirit, not willing to go in the ordinary routte, nor follow the track of thoſe he undervalues; but loves the generous taſt of liberty. Whereas the ſoft wax, that melts with every ones fingers, keeps no impreſſion. But if this *harſhneſs be extreme*, and increaſe with age; conſider whether it grow from pride, and then the root is to be digged up, or from natural inclination; and then let him frequent facetious and merry company, let him converſe with Strangers, with whom

whom he muſt ſtand upon his guard. Women's acquaintance alſo, if diſcreet perſons, is not ill for this diſeaſe. With the *froward* and *perverſe* begin to uſe ſeverity betimes, and maſter him before he know his own ſtrength. Let him not be *humored or gain by his ſturdineſs*, but let him know by experience, that his tricks are not onely undecent, but vain alſo and uneffectual. Imitate *God Almighty*, who to the meek ſheweth himſelf gentle, but to the perverſe, froward: that he may humble the high looks and thoughts of the proud. For indeed this *ſullen humor*, which againſt all reaſon will be guided onely by its own opinions, and will brook no contradiction, is the effect of the greateſt pride, and is too frequently found in Perſons of quality, when cockered by Parents, or flattered by Servants. When they are children *rough uſage* is good for them, but afterwards it irritates them the more. Then if *ſober reaſoning* open not their eyes, they muſt be (as wild Trees) often tranſplanted & removed into ſtrange company. For where unacquainted they dare not ſhew their humor, eſpecially before ſuch as will not brook their impertinencies, but anſwer them with laughter, ſcorn, or ſomewhat more ſevere. Indeed generally all *bad diſpoſitions* are reclaimed by converſation and the example of other perſons, eſpecially ſuch as are eminent in the virtue you would produce. *Afflictions* alſo have a wonderful force, which are diſcreetly to be menaged by the Educator, for then the humors are ripe for purgation.

CHAP.

CHAP. X.

Of parts or capacities in general; and of their diverſity; and how to be ordered and rectified.

HITHERTO we have ſpoken of Diſpoſitions in order to the *regulation of life and manners.* In the next place we muſt treat of what concerns *Knowledge and Science.* And in order to this we muſt reſume, that there are *three faculties* (of which we ſhall ſpeak by and by more copiouſly) naturally implanted in us, *Wit*, *Judgement*, and *Memory.* Concerning which that you may the better underſtand my intention, I will ſet down the moſt common and uſual differences of capacities. And firſt take notice, that the goodneſs of *Wit* is ſeen in, firſt quick apprehending what is propoſed: and 2ly ready, pertinent, and copious invention. A *Memory* then is counted excellent, when it quickly embraceth, and long retaineth, what is committed to it. And that *Judgement* is commended, which ſubtilly compareth, and accurately diſcerns of, things that are like. Next, that of *Wits* ſome are *ordinary*, others *extraordinary.* Extraordinary, ſuch are:

1. *Imaginative perſons*, who 1. either have their *fancy ſo volatils and skipping* from one thing to another that they cannot fix long upon any one object. Sometimes this proceeds from levity & impatience of the labour of thinking (*non eſt enim minor laſſi-*

tudo animi quam corporis, ſed occultior); ſometimes from Melancholy. And ſuch a degree there is of this, as is incurable but onely by Medicine, that is frenzy and madneſs. Or 2ly who have *great and ready variety of fancies or ſuggeſtions, but litle of Judgement.* Even as Ciſterns, whereinto the water continually flows, are never clear. Theſe catch at, and ſit down with, their fulleſt apprehenſions, without weighing or conſidering the contrary; and are called *Phantaſtical.* The beſt way to *cure* both theſe, is to fix them, by ſetting them to Mathematicks, Geometry eſpecially, where they are not ſuffered to taſt a ſecond diſh, till they have perfectly digeſted the former; and by *employing their memory. Diſputations* alſo in publick are very profitable.

2. *Precocious perſons*, whom the Proverb hath branded to be of *ſmall duration.* Perhaps becauſe theſe *fine Tempers* are uſually leſs ſtrong and durable, their ſpirits either exhaling and ſpending, or fixing and thickning. So that like corn upon ſtony ground, they ſpring up upon a ſuddain, ſhew all they can do, are in admiration for their forwardneſs; but wanting root, they bring forth yellow, and empty eares before the Harveſt, and ſo vaniſh. Thus *Hermogenes* the Orator was heard with admiration at 12. years old, at 24. with laughter. Yet by the good leave of the Proverb, I have not ſeen many of precocious parts, except by their own or Educators fault, miſcarry. For many times it happens that thoſe perſons ſeeing their advantage in the race above their companions, ſlacken their ſpeed, betaking themſelves to pleaſure and idleneſs: or as they ſay of *Rablais*

blais, who not finding his good parts and ſerious ſtudies encouraged according to his expectation, abandoned himſelf to bouffonery. Theſe *pregnant wits*, being much courted for their plauſible converſation, endanger their ruine from thoſe, who pretend to woe their friendſhip. It would be better for them to conſider, that they are not matched onely with thoſe who ſtarted at the ſame time with them, but with thoſe alſo who had advantage; and that he is to be crowned, not who doth *as well as others*, but *as well as he can*. But becauſe of the prejudice moſt men have againſt precociouſneſs, it will not be amiſs to ſhew ſome late examples of thoſe who begun betimes, have proved admirable, and laſted a long while. The great *Card. Bellarmine*, whilſt at School, interpreted publickly *Cicero*'s Oration *pro Milone*; at 16. began to preach, and openly read the grounds of Divinity. *Card. du Perron* read over the *Almageſt* of *Ptolomee* in 13. days before he was 18. years old. *Torquato Taſſo* ſpoke plain at 6. months old; at 3. years went to School; at ſeven he underſtood Latin and Greek, and made Verſes; before 12. he finiſhed his Cours of Rhetorick, Poetry, Logick, and Ethicks; at 17. he received his degrees in Philoſophy, Laws, and Divinity; and then printed his *Rinalao*. And though of prodigious natural parts, yet the writer of his life obſerves, that he writ (his Poems eſpecially) by the force of indefatigable ſtudy, rather then vivacity of wit, or fruitfulneſs of invention; which rendered them admirable, for he began there where others would have ended. *Auguſtus Ceſar* at 19. years old, contrary to the advice of his Friends, put himſelf upon

the menagement of affairs, claimed and entred upon the inheritance and succession to his great Unckle *Julius*. So did *Cosmo* (the great *Cosmo*) *Medici*, at 17. years old, contrary also to the counsel of his kindred, take upon him the government of the Republick of *Florence*, after the murther of his cousin Duke *Alexander*. By the bye also 'tis observed, that to both of these the first day of *August* was fortunate, to the one for the Battel at *Actium*, to the other for the two victories over the two *Strozzi*, Father and Son. But the precociousness and success of both these is by some attributed to their being born under the Ascendent of *Capricorn*. But *Vespasian*, who had the same horoscope, came not to the Empire till very aged, and very many others not at all. And *Vesalius* began when a child to cut up Mice and Rats; *Mich. Angelo* to draw Figures: *Galen* to compose Medicines. *Jo. Picus* Earl of *Mirandula* out-went his Teachers, nor could they propose any thing to him, which he did not immediately apprehend; and the 900. conclusions, which he proposed to defend against all opposers about 21. years of age, shew what he was, and he never retired till his death. *Jos. Scaliger* saith of himself, that all the time he lived with his Father in his youth, he every day declamed, and before 17. years old made his Tragedy *Oedipus*. Besides many other particulars which he reciteth in the life of his Father. To *Vid. Fab. Pibrac* then not 20. years old, the great *Alciati* in his publick Lectures acknowledged the solution of many great difficulties in the civil Law. *Grotius* at 8. years old made Verses, and performed his publick exercises in Philosophy; before 15.

he

he put forth his Comment upon *Martianus Capella*. At 16. he pleaded cauſes. At 17. he put forth his Comment upon *Aratus*. *Lipſius* writ his Books *Variarum Lectionum* at 18. years old. *Ingenium habuit docile, & omnium capax præter Muſices: memoria non ſine præceptorum miraculo etiam in puero, quæ in ſenectute non defecit.* Cent. 4. ep. 87. Sr *Phi. Sidney* (ſaith Sr *Fou. Grevill*) though I knew from a child, yet I never knew other then a man, with ſuch ſtayedneſs of mind, lovely and familiar gravity, as carried grace and reverence above greater years. And what his parts were, appears by that ſtrange affection born him by *Lanquet*, and *William* Prince of *Orange*, who kept correſpondence with him when but a youth. *Calvin* printed his Inſtitutions before 25. years old. *Alph. Toſtatus* learned all the liberal Sciences without being taught, and writ in the 40. years he lived as much as moſt men can in that time well read: yet was he alſo Counſellor to the King, Referendary Major of *Spaine*, and Profeſſor of Philoſophy, Divinity, and Law in the Univerſity of *Salamanca*. I could bring alſo very many more of our own Nation, and my own knowledge (beſides Mr *Oughtred* and Mr *Cowley*) to teſtify againſt that Proverb: but I think very few examples (*Vopiſcus* ſaith none) can be given of ſuch, as being dull and heavy in their youth, arrived to any great perfection in their age. *Neminem* (ſays he in *Probo*) *unquam pervenisſe ad virtutum ſummam jam maturum, niſi qui puer ſeminario virtutum generoſiore concretus aliquid inclitum deſignaſſet.* Let no man therefore *ſlacken his endeavour* towards theſe early fruits, nor let the young man himſelf *deſpond*, but rather (which

is a great truth) say that God Almighty hath thus furnished him to be an ornament to his Creation, and an assistance to Mankind. Let the Educator also be more carefull of him, and *not leave him to himself*, for there will come cold frosts and hails, loathings and tediousness of *Labour*, which, if not well defended, will hazzard his dropping off. The *subtil and delicate edge*, if encountring too great difficulties, is in danger *to turn*; in such cases therefore let them not be tired out, but assisted to expedite themselves with ease and delight. Propose to them high and noble studies, but give them your hand; keep them continually running, but not at their full speed, lest they grow weary, and loath, and abandon them. And indeed it is a much greater difficulty and master-piece, to direct and conduct *great parts*, then *mean ones*. Parts are indifferent to good or bad, and great parts to great good or great evil; and all great evill as well as great good proceeds from them. And which way soever they go, they are not easily diverted, their abilities supplying them still with sufficient defence for themselves. *Maxima ingenia*, saith *Seneca*, *miror & timeo, mediocria probo*: as he is in less danger who *walks on a plain*, then he who *dances on a rope*. *Manutius*, in the Preface to his Paradoxes, tells us of one *Creighton*, a Scottishman, who at 21. years old (when he was killed by order of the Duke of *Mantua*) understood twelve Languages, had read over all the Poets, the Fathers, disputed *de omni scibili*, and answered *ex tempore* in verse. *Ingenium*, saith *Scaliger*, *prodigiosum, & admiratione magis quam amore dignum, ei judicium defuit. Principes solent illa ingenia amare magis, quam bene do-*

ctos.

Etos. Such perſons, if *not well regulated* (which as I ſaid is difficult) become many times *proud and conceited*, angry and precipitious, ſcornful and preſumptuous, many times alſo light and freakiſh. And truely mean and indifferent, or even low, wits, have more pleaſure and ſatisfaction then theſe high-flyers. For truſting to their parts they neglect ſtudy and exerciſe, and ſo are eaſily ſurpriſed and diſcovered, when either not fully apprehending the queſtion and the conſequences of an opinion, or themſelves not well diſpoſed for diſcourſe.

3. There is another ſort who have not ſo great parts, but have a *volubility of language*, are able upon a ſuddain to ſpeak *de omni ente & non ente*, and of them too, *pro & contra*. This paſſeth amongſt Women and ordinary people for *Eloquence* and great parts, but amongſt diſcreet and ſerious perſons, for *impertinence*. And the rather, becauſe theſe Men chuſe to talk commonly of things they underſtand not, or are moſt unproper and unknown to the company, and of them alſo, without order, or method; and have, when at a *non plus*, certain common places to retire to; leſt they ſhould fall into that terrible diſgrace of having no more to ſay.

4. Some perſons (though very few) have a ſtrong indoles or inclination to, and abilities for, ſome particular ſcience; ſtrong, I ſay; for a ſlight fancy to one more then another is not ſtraightways (as they call it) *a Genius* to ſuch a thing: for moſt men are not altogether indifferent to all ſorts of learning, (though *Card. du Perron* could never obſerve that he was more affected to, or more

apt for, one Science then another) and yet may arrive to a great perfection in that, whereto they are leaſt diſpoſed. But if his *Genius* lead him ſo ſtrangely to any one Science, that he be unapt to others, it is by all means to be humored. *Ne tentes* (ſaith *Quintil.*) *quod effici non poteſt; nec ab eo, quod quis optime facit, in aliud, cui minus eſt idoneus, eum transferas.* It is reported of *Ch. Clavius*, that being found by the *Jeſuits*, under whoſe education he was, very unapt for learning, and ready to be ſent back to his Parents, to be ſome other way employed, before they would quite abandon him, one of them reſolved to try him in Mathematicks; wherein in a ſhort time he profited to admiration, and grew very famous and eminent in thoſe ſtudies. Or if his *Genius* be accompanied with a noble and generous wit, let great endeavour be uſed to teach him other Sciences; and if that he is inclined to be not the nobleſt, to take him off from it alſo. *Omnino iniquum eſt nobiliora ingenia dehoneſtari ſtudiis minoribus.* Yet many times it is difficult to bring ſuch off their inclination; as in *Monſieur Paſcal*, out of the Preface to whoſe laſt book I will tranſcribe ſome paſſages very memorable both concerning the precociouſneſs of his wit, and ſtrong inclination to Mathematicks.

" *Monſieur Paſcal* was obſerved in his child-
" hood to have had an admirable underſtanding
" to pierce into the profundity and depth of things;
" and to diſcern ſolid reaſon from ſuperficial
" words. In ſo much that when they offered him
" words onely, his underſtanding was reſtleſs and
" unſettled, untill he had diſcovered reaſon. At 11.
years

"years old, at table, having ſtruck an earthen "diſh, and obſerved it to make a ſound, which "ceaſed as ſoon as touched with his hand, he "was very earneſt to know the cauſe thereof; and "from that began to demand many other que- "ſtions concerning ſounds, in ſo much that he "made then a ſmall, but very ingenious, treatiſe "concerning ſounds. This his ſtrange inclination to "ratiocination, made his Father fear, that if he "ſhould give him any inſight into Geometry and "Mathematicks, he would be ſo much taken with "them, that he would neglect all other ſtudies, eſ- "pecially Languages. He therefore reſolved to "hinder him, to lock up all Books of thoſe Scien- "ces, and not ſo much as to ſpeak of them in his "preſence. But all this cautiouſneſs ſerved onely "to excite his curioſity; ſo that he often intreat- "ed his Father to teach him Mathematicks, or at "leaſt to tell him what they were. His Father to "ſatisfy him ſomewhat, in general ſaid, they "were Sciences which taught how to make fi- "gures equal or proportional one to another, and "withal forbad him to ſpeak to him, or think any "more, of them. A command impoſſible for ſuch "a wit. For upon this hint he began to revolve "them continually in his mind, eſpecially at his "times of recreation. Once eſpecially being in a "large Hall (where he uſed to divertiſe himſelf) "he began to make figures with a coal on the pave- "ment, as a circle, a triangle of equal ſides, or "of equal angles, and the like, and this he did "eaſily. Afterwards he began to ſearch out and "make propoſitions. But all Books and inſtru- "ction being by his Fathers diligence concealed

from

"from him, he was forced to give names and defi-
"nitions after his own invention. A circle he called
"a round, a line a barre, &c. After this he framed
"also to himself Axiomes, and upon them De-
"monstrations after his own manner, till he arrived
"to the 32. è 1. His Father surprizing him in
"this posture, was mightily astonished when he
"heard him discourse, and as it were analize his
"propositions. And hereupon, by the advice of
"friends, he put into his hands *Euclids Elements*,
"which he read and comprehended at 12. years
"old, with as great pleasure and facility, as other
"Children do Romances: he read and understood
"it all by himself without any Master; and ad-
"vanced so much in that knowledge, that a while
"after at *Paris* he entred into the Conferences
"of learned Men, held once a week concerning
"Mathematical questions. Thither he brought his
"own inventions, examined others propositions,
"&c. and yet was all this knowledge onely the
"product of his leasure hours. At 16. years old
"he composed a treatise of *Conicks*, which *Mon-*
"*sieur Descartes* would not believe but to have
"bin the work of his Father, endeavouring to
"procure reputation to his Son. At 19. years old
"he invented that Instrument of Arithmetick,
"which is in print; and at 23. having seen the
"experiments of *Torricelli*, he also added to them
"a great number of his own. This example of
Monsieur Pascal is very extraordinary, as was
that of *Pet. Damianus* to piety; who being a Boy
and almost starved and naked, by the churlish and
unnatural usage of his Brother, yet having found
a piece of money, not regarding his own neces-
sities.

sities, he bestowed it upon a Priest to pray for his Fathers Soul. Most men are fit for many Sciences, and that inclination, which they have to one more then another, is ordinarily *from their ability* to perform one more then another: as memory is for some; wit for others; courage and bodily strength for others, &c. or *from their own imitation, or others recommendation*, by word or example, to one thing more, then another; or *from some externall and accidentall effect* he hath seen or known of any one, or some such like. But though all men have not, or scarce any have, *all faculties* excellent in an equall degree; it will be the Teachers care and Educateds endeavour to better that, wherein he is *most defective*; but so alwaies, that you conduct them by that way they will go. Too much strained-wits, as forced grounds; badly correspond to our hopes. *Unusquisque suum noscat*, saith *Tully*, *ad quas res aptissimi erimus, in iis potissimum elaborabimus. Seneca* saith, that *Virgil* was as unfortunate in Prose, as *Cicero* in Verse. But I am rather perswaded that both the one and the other proceded from want of practise. For *Tasso* was eminent in both: and *Ovid* was an acute and eloquent Declamator as well as a fluent Poët. And *Sen.* l. 2. Cont. 3. stories of him, that being importuned by his Friends for liberty to expunge three verses out of his Writings, he yeilded upon condition he might except three, and named those they would have blotted out.

5. Besides what I have already mentioned, there are in teaching Sciences, two great rules to be observed. 1. *Begin not to teach a new science till your Scholar understand all that is necessary* to it; as not

Rhetorick

Rhetorick till he know Grammar, and the Latin Tongue, for ſo he will learn both more, and cheerfuller. Whereas the mind cannot to purpoſe intend many things at once. Though ſuch ſtudies as have correſpondence and affinity may well be conjoyned; for the comparing illuſtrates both, and variety takes off the tedioufneſs. See *Quint.* l. 2. c. 12. Be not too haſty with your Scholar; advance him not too faſt; lay the foundation ſure and ſtable. For he that eats faſter then he digeſts, breeds crudities, and work for the Phyſitian to purge away. Beſides he that underſtands, goes on cheerfully and ſecurely. Which I take to be the reaſon, why *Men of age make greater progreſs in learning, then Children.* *Jul. Scaliger* began not to learn Greek till 40. years old, and then maſtered it in a very few months, as he did *French* and *Gaſcon* in three. *Pet. Damianus* learn'd not to read till mans eſtate, yet proved one of the eminenteſt Scholars of his time. *Baldus* entred ſo late upon the Law, that they told him he intended to be an Advocate in the other World. 2. *Teach not too much at once*, but take your Leſſon in pieces, let him ſpell before he read; invent in Engliſh before in Latin, confuſedly before in order, then chuſe the beſt, put it in order, turn it into Latin, and then file and poliſh it. It is reported of *Virgil*, that he firſt compoſed his matter in Proſe, then turn'd it into Verſe, afterward's reformed thoſe Verſes to fewer; and laſt of all reviſed and amended them. To theſe rules I muſt add, that *he be taught things neceſſary* or *uſeful*. Such are,

1. *Languages.* The *Bulla Aurea*, tit. 26. commands all the Sons of Electors to be brought up from

from 7. years old, in the *Italian* and *Slavonian* Languages, and to perfect that ſtudy before 14. That is preſcribed to the German nobility; but for ours it ſeems requiſite, that they learn the *Latin Tongue*, ſo much as to underſtand an Author readily, to write and ſpeak it competently; and if they go abroad, the more readily they ſpeak it, the better. Other of the learned Languages are ornaments, but not ſo neceſſary as the Modern: and of theſe, theirs, with whom we have moſt converſe, are the moſt uſeful.

2ly It is requiſite that he learn to *ſpeak perſpicuouſly, decently*, and *perſuaſively*, which is *Rhetorick*. To underſtand the difference of ſtiles Epiſtolary, Hiſtoricall, and for Orations in all the three kinds.. Alſo to compoſe and pronounce them handſomely, at leaſt in his own Language. It is better alſo, if he underſtand and practiſe (though not much, except he have a conſiderable dexterity in it) *Poetry*; without which no man can be a perfect Orator, but his fancy as well as expreſſions will be low and mean. Poetry warms the imagination, makes it active, and prompt to ſoar to the top of *Parnaſſus*; it emboldens to the uſe of a lofty *Metaphore*, or confident *Catachreſis*. Beſides accuſtoming the *ſtile to meaſure* gives inſight, judgement, and readineſs alſo in Oratoricall number. It teacheth alſo to chuſe good words, to conſider, weigh, and pierce better into what we read, to take notice of the moſt delicate artifice, and diſcern ſparks of diamonds. So that it is obſerved, that when Poetry is deſpiſed, other Sciences alſo are in the wane. One great piece of Poetry; and perhaps the moſt familiar and proper is the

is the *Dramatick*, in which could they be of good ſubjects, well garbled and diſcreetly handled, it would not misbecome our young Gentleman to have his part.

3. *Muſick* I think not worth a Gentlemans labour, requiring much induſtry and time to learn, and litle to looſe, it. It is uſed chiefly to pleaſe others, who may receive the ſame *guſto* from a mercenary (to the perfection of many of whom few Gentlemen arrive) at a very eaſy rate. I ſhould rather adviſe *Singing*, eſpecially if you fear him ſubject to a conſumption; which, beſides that it ſtrengthens the lungs, modulates the voice, gives a great grace to elocution, and needs no inſtrument to remove or tune.

4. To *diſcourſe pertinently and rationally* is alſo neceſſary. This is *Logick*; which though taught in every College and every one learneth, yet do very few attain perfection in it. *Error* is ſo well diſguiſed, *Verity* is alſo ſometimes ſo deep, and our cord ſo ſhallow, that it requireth very much experience, to be able readily to diſcover the truth, and diſſolve a ſophiſme. Theſe knowledges already mentioned are but foundations, upon which all Sciences are built, but themſelves appear not in the edifice. For they are nothing but regulating and *perfecting the actions of our naturall faculties*; not *informing* them with any new or extrinſecall accedent; they are diſpoſing and preparing the table, that good reſemblances may be drawn upon it. They are neceſſary that a man may make the beſt advantage of his natural parts in apprehending of other Arts and Knowledges. Some indeed have bin of opinion, that a Gentleman needs

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no more but what nature hath given him. *Licinius*, and a great Generall in our own times, were ſo illiterate, that they could ſcarce write their own names. *Lewis* XI. deſired his Son might underſtand no more Latin then, *Qui neſcit diſſimulare, neſcit regnare.* It ſeems he had but one trick in King-craft, and that a very mean one, more Latin might have taught him others, and not to have needed that ſo baſe and unworthy of a Prince. As it did thoſe great Monarks, who were practiſed in them, *Julius*, *Auguſtus*, and the reſt of that family; whereof Nero, to his diſhonour, was the firſt that ſtood in need of borrowed eloquence, *Seneca* making his ſpeeches for him. *Trajan*, *Hadrian*, *M. Aurelius*, and that miracle of Princes *Severus Alexander*. *Hannibal* writ the lives of two famous Generals: and *Alexander* ſlept with *Homer* under his pillow. I will not muſter up any more examples, they are infinite. Learning, i. e. *Sciences* are not *neceſſary* to every man; nor all to any man; yet are they *uſefull* to all, though not to all equally. But that is beſt, which is moſt beneficiall and proper for every ones condition of life. *Learning and ſtudy makes* a young man attentive, induſtrious, confident, and wary; an old man cheerfull, and reſolved. 'Tis an ornament in proſperity, a refuge in adverſity; an entertainment at home, a companion abroad: it cheers in ſolitude and priſon; it moderates in the height of fortune, and upon the throne. In *theſe parts of the World* we ſeem to run after Sciences, and think them to be all things; whereas the great and *univerſall buſineſs* of our life, eſpecially active, is wiſedome, prudence, nobleneſs, and liberty

berty of ſpirit. Sciences are neceſſary to mans life, and Profeſſors of them are requiſite to inſtruct ſuch, whom it concerns to know and exerciſe them; in other perſons wiſedome is the chiefeſt, and what can be ſpared from acquiring that, let it be beſtowed upon ſcience. By the way, take notice, that theſe are not both the ſame, that to *be learned* is *not to be wiſe*; nor are Sciences to be placed in the upper room, notwithſtanding the honour and wealth to be acquired by them. They are particular means for the obtaining particular ends, and diſpoſe a man very much for wiſedome alſo; but the great univerſal Art is, *Tu regere imperio populos, &c.* to excell others in virtue, prudence, and thoſe abilities which render him more uſeful in the generall concernments of Mankind. Beſides Sciences are eaſily learned being taught by routte and courſe; but *wiſedome* requires greater *advertency*, and more *accurate obſervation*; which all are not able to learn, and very few to teach. But, if a young man be induſtrious and of good parts, there is time enough for both Sciences and wiſedome. Thoſe are more properly the employments of youth, this of maturer age. He may obtain thoſe before he be well capable of this, I mean a ſufficient perfection in them; not ſo much as is required for a *Profeſſor*, but ſo much, as is neceſſary or requiſite for *a Gentleman*. Nor will the acquiſition of them hinder his progreſs in this, but much further, and advance it; both becauſe of the well diſpoſing of the faculty, and of the affinity between both knowledges. Amongſt *Sciences* therefore I recommend to him,

5. *The practiſe of diſcourſing*, or the ſeeking after truth

truth by Evidence, which is *Mathematicks*, *Geometry* especially. I mean not a superficial taking upon trust the *Propositions*, or the practicall part onely, or *Instruments*; these spoile, make not, Mathematicians, but the *high road of Demonstration*. This is the first part of the building that appears above ground; it is practising them in the greatest Instances of invention that we know; it fixeth the fancy, it accustometh to thinking, and enquiring after truth in all discourses. *Analytica* is the gage of a mans parts, and *Algebra* the pinnacle of argumentation. Onely let it be remembred, that I advise it here as a *piece of Education* not a profession. I would not have a Gentleman give up himself to it; for it makes him less fit for active life, and common conversation; *except* he well consider that he cannot find his Demonstration in all matters; *except* he can be content with such evidence as the subject affords; and not despise a proof, because he can say somewhat against it: and *except* he can apply his mind and intention to things as they are in the World; and not rack them to the accurate model of his exactly-regulated Imagination.

6. *Natural Philosophy*, but especially *Ethicks*, and *Politicks*, should also not be neglected. Which will dispose him, when he comes to greater maturity, to comprehend the *Laws*, especially of his own, and neighbouring, Nations, and their Government. Of which I shall speak hereafter.

7. Yet one thing we lack. *Albertus Magnus* desired of God 5. years before his death, that he might forget all that he had learned in those studies, that he might intirely give himself up to devotion. The example also of *Monsieur Pascal*

is very eminent. "Though he was able, as any man "could be, to pierce into the secrets of nature, "and actually did see very far into them; yet "more then ten years before his death, he so well "understood the vanity and nothingness of all "those kinds of knowledge, and conceived such "a distast against them; that he could hardly en- "dure men of parts should seriously discourse of, "or busy themselves, in them: from that time he "alwaies professed, that nothing besides Religion "was an object worthy an ingenious mans study; "that it was a proof of the lowness, whereto we "were thrown by the fall, that a man should se- "riously fasten upon the search of such things, as "contribute litle or nothing to his happiness. "Wherefore his usuall saying was, that all those "Sciences produced no consolation in the times of "affliction; but that the knowledge of Christia- "nity was a comfort both in adversity, and de- "fect of all other knowledge. He beleived there- "fore, though there were some advantage or custo- "mary obligation to study things of nature, and "to be able to conceive and discourse rationally "concerning them; yet it was absolutely necessary "not to prize them above their just value. And "that if it were better to know and undervalue, "then be ignorant of, them; yet it were better "to be ignorant of, then know and overvalue, "them. The gentile spirit of *Petrarch* also long before his death quitted his *Helicon* and *Muses* for mount *Olivet* and *Divinity*. *Card. du Perron* kept not so much as any book of humanity (though formerly a great Poet and Orator) either Poetry, Oratory, or History in his Library. These, you will say,

ſay, did well to begin to diſengage themſelves of their riding poſture, when they came in ſight of their home: but that it will be difficult to perſuade young men coming into the World to follow theſe examples. This I grant, yet ſome time ſhould be given to him that gives us all, even in youth; and the more the better; and as before I adviſed to the *practiſe of Religion* in the very beginning, ſo, as they grow towards maturity, I would perſuade them to the *ſtudy of Divinity*, even that *decried ſtudy of School-Divinity*. Which the great Earl of *Strafford*, and many other very wiſe Perſons and States-men have themſelves ſtudied, and to others recommended. *Theologia Scholaſtica principi viro neceſſaria, nam, dum quæſtiones ſuas diſcutiunt, omnes ſubtilitates, effugia, ſuſpiciones, omnes denique ingenii machinas & vires produnt, &c.* The Writers of this do more exactly canvas, and ſearch out, their ſubject then any others whatſoever. Which partly might be the reaſon why *Monſieur Paſcal* fell into ſuch an utter diſlike and loathing of his Phyſicall and Mathematicall ſtudies in compariſon of Divinity. For though he afterwards made that diſcourſe of the *Roulette* or *Cycloid*, yet all therein was found out by chance, and almoſt without ſtudy; and beſides he intended it for another purpoſe far differing from Mathematicks. But if ever this ſtudy was *neceſſary*, it is now much more certainly, when ſome are ready by the ſtudy of Nature to immerſe God in matter; and with thoſe impieties of *Democritus* and *Epicurus* to confound him with Nature: and others for want of this ballaſt in theſe unſettled times, are driven upon rocks and ſands by the ignorance of ſome, and

craft of others, that lye in wait to deceive the better minded, but leſs-learned then themſelves.

6. And the beſt place and manner of learning theſe, and all other Arts and Sciences, or what belongeth to them, I take to be in *the Univerſities*. And ſo hath bin the general opinion from the very beginning of learning. Theſe were the *Schools of the Prophets* in Gods Church; and ſuch were *Athens*, *Alexandria*, and many other places, among them that followed their own reaſon. For theſe were the great *Markets for Learning*; *here* reſided the beſt learned, and greateſt frequency of them; *here* was emulation and mutuall information in ſtudies; *here* were opportunities of diſcourſing, ſtudying, and continuall advance; *here* were Books, privacy, and all other neceſſaries for that purpoſe. And ſtill to this day in all Chriſtendome is this obſerved; every Nation, whether Kingdome, or Common-wealth, makes the eſtabliſhing and well regulating their Univerſities, one of the principal parts of their care. For from hence they draw able ſubjects for all Profeſſions and employments; here they inſtitute, both in learning and manners, the whole Youth of the Nation, and the hopes and honour of the growing age. And therefore do the Supreme Magiſtrates, by ſuch great rewards, and immunities, encourage and procure the beſt *Profeſſors and Teachers* in every Art and Faculty. And ſuch rewards are needful to entice perſons of great parts (as ſuch muſt be), to ſuch indefatigable and unceſſant labour and ſtudy, and to quit all the means of advancing in the Common-wealth to ſerve the Publick. In theſe places you may find skilfull men

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in all Knowledges you desire: *some* give their mind and time to *Languages*, *others* to *Sciences*; either to have a right and large knowledge, or comprehension of things, whether the effects of Nature or manner of her operations, or of the sublimer and abstruser generall propositions concerning the higher and nobler entities, and such as are not obliged to the Laws of Nature: *others* to be able to express their knowledge and notions, whether popularly by orations and speeches, wherein they are frequently exercised, or convincingly to learned Men, by their continual *Disputations*, to which they are educated. I mean not that arguing and discoursing, which a Student useth with his own self to find out truth, but that which comprehendeth both this, and the assistance also of others, *publick and open Argumentation pro & contra. This is it* which brings a question to a point, and discovers the very center and knot of the difficulty. *This* warms and activates the spirit in the search of truth, excites notions, and by replying and frequent beating upon it, cleanseth it from the ashes, and makes it shine and flame out the clearer. Besides it puts them upon a continual stretch of their wits to defend their cause, it makes them quick in replies, intentive upon their subject: where the Opponent useth all means to drive his Adversary from his hold; and the Answerer defends himself *sometimes* with the force of truth; *sometimes* with the subtility of his wit; and *sometimes* also he escapes in a mist of words, and the doubles of a distinction, whilst he seeks all holes and receſſes to shelter his persecuted opinion and reputation. This properly belongeth to the Disputations, which

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are exercises of young Students, who are by these velitations and in this palæstra, brought up to a more serious search of truth. And in them I think it not a fault to *dispute for victory*, and to endeavour to save his Reputation; nor that their questions and subjects are concerning things of small moment, and litle reality: yea I have known some Governors that have absolutely forbidden such questions where the truth was of concernment; on purpose that the youth might have their liberty of exerting their parts to the uttermost, and that there might be no stint to their emulation. But indeed in natural Philosophy (wherein the greatest liberty is given) what is there that is not disputable? and even they, who most pretend to experiments, will find it difficult to produce one new, or confute an old, universall proposition; and when they shall discover one, they will find it disputed both with contrary reasons and experiments. So true is that of *Salomon*, Eccles. 3. *Tradidit mundum disputationi eorum, ut non inveniat homo opus quod operatus est Deus ab initio usque ad finem.* And of Siracides, Eccluſ. 18. *Non est minuere neque adjicere, nec invenire magnalia Dei. Cum consummaverit homo tunc incipiet, & cum quieverit aporiabitur.* There may be further discoveries, as perhaps was the circulation of the blood, and some others; but to lay *new principles*, especially since the received are incorporated into all common speech, and our Languages are formed according to them; and consequently all mens notions set according to them, which will not be altered and extirpated by small fancies, is a business of an higher difficulty. Besides that Aristotle himself, whom

whom all Universities, Christian have followed about 400. years, longer then any other of his maligners have continued theirs, but the *Grecians* and *Arabians* much longer time, was not a Novice in *Natural History*; witness those most learned works in that subject: yet did he write his Philosophy conformable, not contradictory, to his knowledg in particulars; and therefore it must needs be very difficult to overthrow that which is so well grounded, which was the product of so much experience, and by none but those who are better versed in that learning then himself. Neither is his *Philosophy* more *notional* then all Sciences, which are delivered in a *Synthetical*, *i. e.* a doctrinal method, and begin with universal propositions. I acknowledge indeed one point of Education, wherein I wish our Universities more defective then they are, *i. e.* that which the Ladies call *breeding* and *accomplishment*; a fault incident to all these Schools of Learning, even to *Athens* it self; for *Plutarch* tells us, that long before his time some persons wondred why those, that went fine Gentlemen to *Athens*, and very knowing, after a year or two's stay there began to know nothing, and the longer they stayed the greater clowns they proved. A negligence incident to those who have their minds more employed then their bodies; and who converse not with the gallantry of the age.

7. That you may judge the better of Universities, I will set down the manner of Instructing in forreign Universities, or also our own in former times, without reflecting upon, or judging our present practise. Anciently in *Oxford* and *Paris*,

Paris (the two onely general Studies for a long time on this side the Alps) I suppose in the others too, their reading was dictating, and their learning writing those dictates of their Master. *Card. d'Estouteville* about 1476. reformed this tedious and unprofitable way of teaching, and brought in (as it should seem) the manner now generally used; which is first an account of the former Lectures, then to read and writ about half an houre, then to explicate that about an equall time. Experience since hath added an houre more for the Scholars conferring one with another in circles, in presence of their Reader, and disputing upon questions given them the reading before. The houre that remains, the Master begins another Lecture, explains it to them, and gives them questions for their next disputations. Yet the *Jesuits* in *Portugall*, to ease their Scholars also of much of the labour of writing dictates, have printed a Course of Philosophy, which they explain, confer, and dispute upon. And this seems the best way: but whether introducible amongst us, or if it be, whether better then Tutors reading privately in their Chambers, especially if Tutors be diligent, it is not fitting for me to determine.

8. The true *method of studying* to render any one a learned man, I conceive *not* to be, *to trust to his memory*, *Aliud enim est meminisse aliud scire: meminisse est rem commissam memoriæ custodire*; *at scire est & sua quæque facere, nec ab alio exemplari pendere.* And these differ as much as digesting our meat, and reserving it in a cupboard. Wherefore *neither* is it *to be able to quote many Authors*, nor tell their opinions, nor to repeat their pretty sentences or

or profound ſubtilties: as *neither to read many Books*, nor to ſay them by heart, is to be a Scholar: but to digeſt what is read, and to be able to know where a difficulty lies, and how to ſolve it, *i. e.* to make it your own, and to be able to ſatisfy your ſelf and others in that which you conceive to be truth. *Firſt* of all then *propoſe* to your ſelf a ſubject; never read at adventure the book newly come out, or in faſhion, whatever ſubject it hand'les, for that is commonly loſt labour: but *read* alwaies *with deſign*: then ſhall you know where you are, how far you have gone, what is behind both of that Science, or of the whole *Encyclopædia*. Having fixt upon your ſubject, *take an Author*, a modern one, and the learneder the better; and *conſider firſt the latitude and method of your Science*; and then *begin with his firſt queſtion*; upon which firſt uſe your own thoughts; or at leaſt yours together with his, *i. e.* let your imagination looſe, both before and when, you read; diſcourſe, doubt, argue upon and againſt; and draw conſequences from, your Author; who is many times but a ladder to your own inquiſitiveneſs. When you have *found a difficulty*, which neither your own thoughts, nor his writing, do reſolve, make uſe of other Authors of the ſame ſubject; for what one wants another ſupplies; your difficulty perhaps your Author foreſaw not, another did. And by the citations of modern Authors you will eaſily be directed where to look for ſatisfaction. When that queſtion and the difficulties and ſolutions are fixed in your mind by ſufficient meditation, go to another, and ſo forward.

CHAP. XI.

Of Invention, Memory, and Judgement; and how to help, better, and direct them.

IT is not my purpose to intermeddle with any particular Art or Science in this discourse, but onely with such things, as do not properly fall under, or belong to, any of them, yet are generally required to them all. And first I must reassume what before I onely mentioned, that there are three faculties to be cultivated, *Wit*, *Memory*, and *Judgement*.

1. *Wit*, the actions whereof are *fancy*, or *invention*, is in ordinary acception, *nothing else but a quicker apprehension of such notions, as do not usually enter into other mens imagination.* It consists (saith *Thesauro*) in 1. *perspicacity*, which is the consideration of all, even the minutest, circumstances: and 2. *versability*, or speedy comparing them together; it conjoyns, divides, deduceth, augmenteth, diminisheth, and in summe puts one thing instead of another, with like dexterity as a jugler doth his balls. It differs very much from *judgement*; *that* is more perspicacious, *this more* profound; *that more* quick, *this more* stable; *that* chiefly considers appearances, *this* reality; that produceth admiration and popular applause, *this* profit and reall advantage. *Ingenious men* are commonly impatient of thinking, and therefore take appearances for reality; and their fancy still suggesting new conceits, suffers them not to weigh or compare reasons:

reasons; wherefore they are commonly unfit for business; their ability consisting in suddain apprehensions, and quick expressions; whereas 'tis onely study, and thinking, that hatcheth and produceth all noble designs and actions. And if ingenious men do come to consider seriously, or to deliberate, they are able to say so much for either side, that they have no *resolution*; they *dispute well*, but *conclude nothing*. Consequently they are irresolute, inconstant, and unfortunate: and their wit failing before they arrive at old age, and not being furnished in their memory and judgement, they become flat and contemptible. But if *wit* be *joyned with power*, it is very dangerous to the publick. *Sapientia sine eloquentia parum prodest civitatibus; eloquentia sine sapientia nimium plerunque obest, prodest nunquam*, saith *Cic.* l. 1. *de Invent.* I think I may truely add, that all mischiefs in Commonwealths proceed from these Wits; for wise men will not disturb government, and fools cannot. Whereas the *judicious* man is fitted for any employment, considers what dangers and evils may happen, and avoids them; consequently is prosperous, brings about his designs, advanceth himself and family. And the longer he lives, the more doth his Talent increase. In summe, *the one* is best in a Tavern, *the other* at a Councel-table; *the one* is a facetious companion, *the other* a faithfull friend; *the one* a good droll, *the other* a good Patriot; *the one* makes us cheerful, *the other* wise. Wit, say some, proceeds from active spirits, or a greater degree of heat in the braine; the excess whereof produceth *madness*; and so difficult it is to determine what degree serves for

one, and what for the other, that the Proverb assigns them the same confines. And indeed the conceits of *Mad-men* are nothing else but high and extravagant *Metaphors*: as that of *Nic. de Gattia*, that fancied himself a firebrand, and desired every one he met to blow him. *Pet. de Prato* thought himself a mustard-seed. Another took himself for a glass-alembick with a long nose, the droppings whereof he called Rose water. Others were Cocks, Urinals, &c. A lesser degree of madness was that they called *Enthusiasme* (many times from some vapour or water out of the Earth) which was imagined to come from the Gods, and which created the most ingenious Poets. Who all, pretending to that *afflatus*, continually call'd upon the Muses, Nymphs, and Presidents of those inspiriting places, in the beginning of their Poems. And they, who are denyed by Nature this faculty, and will not take the pains by study and exercise to prepare and fit themselves, are wont to increase their heat or frenzy by *Wine* (which causeth a temporary madness;) or by some *high Passion*, which hath the same effect as drunkenness. *Magna pars eloquentiæ est dolor*, said *Seneca*, when he heard a dull Orator declame most eloquently that day his Son died. So *Polus* the Actor, that he might more vively represent the grief of a Father upon the body of his deceased Son, brought in an Urn the ashes of his own Son newly dead. This for one Passion. So for anger, *Si natura negat, facit indignatio, versum. Archilochus* and *Hipponax* two very bad Poets, yet for *spite* and *rabbia*, to be revenged of two persons that injured them, invented those doggrel sorts of Verses, Iambicks and Scazons, whose

whose force they so well applied, that their Adversaries made away themselves. And for *Love*, let the Smith of *Antwerp* be witness; who, being refused by his Sweet-heart because of his dirty Profession, changed his hammers and anvill for pencils and tables, and arrived to be the famousest Painter of his time. But to let these passe; Wit is the mother of facetiousness, conceits, jests, raillery, satyricalness, which is almost *synonymum* to wit, drollery, quick reparties, quaint Metaphors, and the like, in conversation. Of projects, new Inventions, Mechanical Instruments, &c. And in learning is the great Nurse of Poetry, Oratory, Musick, Painting, Acting, and the like.

2. *Judgement is the deliberate weighing and comparing of one object, one appearance, one reason, with another; thereby to discern and chuse true from false, good from bad, and more true and good from lesser.* Which who so doth, is a wise man, beloved of God, and reverenced of all good men. Its parts consist 1. in *circumspection*, or consideration, of all circumstances, advantages, accidents, &c. 2. *In sagacity*, or collecting much from litle hints; which requires both a great vivacity, serenity, and subtilty of spirit; all these together make up *Solertia*. 3. *In caution* or weighing all things for, and against, the subject. And 4. *Providence*, or prevision of futures, what may, and what may not, most probably fall out; which is the height of human wisedome. A *judicious man* is stable, solid, serious, looks after truth, reall advantage, and happiness; is fit to govern and obey: is not rash or inconstant; beleives not easily; nor easily disbeleives, but as his reason guides him. His discourse is not

ſo plauſible as ſolid; uſeth reaſons more then Metaphors; ſpeaks to purpoſe, and knows when to hold his peace. He is what every one ſtrives, but few arrive, to be. This faculty is proper for all Sciences that depend upon *rational diſcourſe*, and much thinking, as Divinity and the profound myſteries thereof; Natural Philoſophy, and Moral; Practicall Medicine, Law, Judicature, and Government in Peace and War.

3. *Memory is the calling to mind or recollecting of what hath bin before known and apprehended.* They that excell in it are accounted many times *greater Clerks* then *wiſe men*; are able to *cite* many Books, and Authors, and their Editions; can *tell* their opinions; and *enterlace* their diſcourſe with ends of gold and ſilver. Yet, if not menaged by judgement, their opinion or learning is of litle force or eſteem amongſt knowing men; who yet can gather many uſeful things out of their confuſion. This faculty is neceſſary for Lawyers, whoſe learning lyes in quotations, and records; and who number, rather then weigh, their Authorities. 'Tis alſo proper for learning Languages, Criticiſmes, Philology, Antiquities; for putting out, commenting upon, and making Indexes to, Authors. It is a natural faculty, and conſpicuous even in Children, who by it learn till they arrive to ſome conſiderable degree of Underſtanding.

4. It is commonly imagined, that a *great memory* ſeldome accompanieth a *great wit*, or *a good judgement*; and that theſe three are incompatible one with another; that they have divers habitations in, and a divers temperature of, the brain. Whereas I think the contrary is generally, but not

not alwaies, true. And thence is gathered an effectual argument, that they are all menaged by one great *Agent*, *the Soul or ſpirit*; which is above temperature, place, and matter. That one man proves not excellent in all or many Sciences, proceeds not from the inhability of one or other faculty of the Soul; but either *from* the long time required to one ſtudy; *from* want of induſtry, every one being moſt ready to make uſe of, and cultivate, that, wherein they have ſome naturall advantage, and to neglect the other; or *from* the too great attachement Men have to what they firſt maſter, ſo that all following ſtudies are caſt into the mold of the firſt; or laſtly *from* a miſtake; for that memory is not ſo conſpicuous, except where wit and judgement are wanting. Yet in theſe later times what perſons have we ſeen eminent in all three faculties? *Monſieur Peiresk*, when a youth at School, could repeat all *Ovids Metamorphoſis*, and *Juſtins* Hiſtory by heart. *Card. Bellarmin*, ſaith *Gallutius*, had ſuch a memory, *ut quicquid legeret ſcriberetve ſtatim ac ſubito reciperet, quicquid recepiſſet, fideliſſimè conſtantiſſimèque retineret. P. Paolo Sarpi's* great memory, as well as wit and judgement, even from a child, read in his life. What a man *Monſieur Paſcal* was in divers Sciences, his other works; what in Divinity, the Provincials Letters, demonſtrate. I will omit both the *Scaligers*, *Joh. Picus*, *Paulus Scalichius*, *Adr. Turnebus*, *Caſaubon. Card. Perron* in four daies got by heart all Eccleſiaſtes in Hebrew, and, beſides his other vaſt abilities, was alſo an excellent Poet. Mr *Oughtred* in his old age had *Ovid* and *Virgil* freſh in his memory. *Fr. Suarez* had S. *Auſtins*

works so by heart, that he could repeat, not onely the sense, but for the most part his very words; and if he was asked of any thing in his own works (22. Volums in fol.) he could tell the place and very page where he treated of it. But this himself called not memory, but reminiscence; for it was indeed as much judgement as memory: for he was so well versed in that learning, and so perfectly master of it (having read the whole Course of School Divinity, as I remember, 17. times over) that if he were asked of any point, or conclusion, he would discourse of it just in the same manner, and order, as he had writ it in his Books. I could produce many more instances. But in reason, the goodness of the judgement must depend upon invention and memory, that being the faculty which gives sentence according to the reports of the other two. Yet few there are in whom these faculties are, as I may say, mingled ana. It is best therefore that all be cultivated and advanced as high as they are capable to be: and what is most defective is most to be helped. And Children having memory by nature, invention not till youth, nor judgement till maturity, their memory is first to be menaged: onely with this caution, that they be made to understand what they learn, and the reason of it, as soon as they shall be capable.

5. Of the bettering of Judgement we shall speak in another place; but *for Memory*, because we remember better those things, 1. *which we* learn from our childhood; 2. *which we* are more attentive to; 3. *which we* exercise our selves most in; 4. *which we* orderly apprehend; 5. *which we* can

can call to mind from the beginning; 6. *which we* conceive to be somewhat like; 7. and *which is* pleasing to us; and because childhood and youth have their memory (though not so excellent as men, yet) more useful then their understanding; therefore what ever they learn, *let it be got by heart*; that they may repose and store up in their memory what their understanding afterwards may make use of: let them also *frequently render it*, and after severall interstitiums; which will be a great help to their memory, to the perfecting of which nothing conduceth so much as *practise*. Yet there is also an *Artificiall* help to *memory*, which is variously and obscurely delivered by many Authors; the shortest and easiest is this. Make use of a sufficient number of places best known to you; as of Towns in the way to *London*, the Streets of *London*, or the Signs in one Street, such in fine as are well known to you. Keep their order perfectly in mind, which first, which second, &c. and when any word is given you to remember, place it in the first Town, Street, or Sign; joyning them together with some fancy, though never so extravagant; the calling to mind your known place will draw along with it the fancy, and that the word joyned to it. And these you may repeat afterwards either in the same order as they were delivered, or backwards, or as you please. This serves very well for words, and indifferently for verses after much practise; but it requires a long time by this art to remember Sentences. A *succedaneum* to memory is *writing*, and Students are wont to serve themselves of *Common-place-Books*, excellent helps to ordinary memories. The best way that I know

know of ordering them, is; To write down confusedly what in reading you think observable. [Young Students commonly take notice of remarkable Histories, Fables, Apologues, (such as are not in *Esop*) Adagies, if not in *Erasmus*, or *Manutius*. Hieroglyphicks, Emblems, Symbols; which are all but simile's dresst after divers fashions. Histories of heathen Gods, Laws and customes of Nations. Wise and usefull Sentences. Elegant Figures, Reasons and Causes, Descriptions and the like.] Leaving in your Book a considerable margin; marking every observation upon the page as well as the pages themselves with 1, 2, 3. &c. Afterwards at your leasure set down in the margin the page of your Index, where the head is, to which such Sentence relates: and so enter into the Index under such a head the page of your Note-book, wherein such sentence is stored. These Note-books, if many, are to be distinguished by A, B, C, &c. your Index must be well furnished with heads; yet not too much multiplied, least they cause confusion. Your own experience will continually be supplying what is defective.

6. *Invention* is bettered by *practise*, by *reading*, by *imitation*, and by *common-places*.

1 For *practise*, let him have a *Teacher*, who himself hath some considerable dexterity and practise in it, who may guide his charge by fit and easy rules and exercises, and not thrust him upon fishing in Books at first; and may take his subject after him, and shew him what more might have bin said, and what he hath said, bettered. Neither let the young man torture his mind at all; but set down what is suggested by his memory or fancy

fancy concerning his ſubject, be it conſiderable or no. The Soul will by litle and litle heat, and wind it ſelf, unto higher conceptions; and in tranſcribing, he may reject what is too obvious. Let him be taught firſt to *fill up a Sentence* with epithetes, oblique caſes of the Inſtrument, manner, cauſe, and all circumſtances and relations, which is eaſily known by the rection of the parts of his Sentence. Practiſe him in *moſt eaſy oppoſitions* of *Not* and *But*; in moſt *eaſy deſcriptions* of things moſt familiar to him, to enure him to the obſervation and taking notice of what he ſees; in *enumeration of parts* and ſpecies, as *The old is better*; in *Hiſtories or Fables*, giving him ſomewhat to make out the reſt, as *Ultima omnium ſpes evolavit è dolio*; in moſt eaſy and *familiar ſimiles*, as of a Shepheard and Magiſtrate, piſmire and induſtrious perſon; ſufficient variety of theſe is collected by *Eraſmus*. Under ſimile's are comprehended alſo Metaphors, Allegories, Fables, Parables, Symbols and the like. And it were a good exerciſe amongſt a circle of Scholars, to propoſe a *Symbol* (the eaſieſt firſt) and every one to anſwer in his turn; *v. g.* let every one give his Symbol of fortitude, and a motto or word for it (which may be ſupplied out of *Parnaſſus Poetica*) ſuch as; a *Pillar*, which ſuſtaineth the greateſt weight laid upright upon it, the motto *Rectum ſtabile*; *a Palm tree* that grows up againſt a preſſure, *Tu ne cede malis, ſed contra audentior ito*; to *a Die, homo quadratus*; *An oaken-bough* ſtruck with lightning, *impavidum ferient*: A *Rock*, an *Anvill*, an *helmet*, &c. *Fables* are taken (as *Symbols* from things naturall) from things animate, as an Eagle, Cock,

&c.

&c. clothing them with speech and action; such betwixt Men, are *Parables*. So there are mixture of all these, as *Easter said to the Griggs, tarde venerunt*. There are also compound subjects, which they call *Emblems*, of which *Alciat*, *Sambucus*, and many others have made Volums. Such are also *Impresa*'s of great Men, a vast number whereof are collected by *Typotius* and others. Another way of practise is, to *apply* all such things as he seeth, or as occur in his ordinary business or conversation, to somewhat of morality, policy, &c. As seeing an Ivy thrust down the wall upon which it grew, one said, that was the perfect emblem of a flatterer; an onyon having its germe covered with so many scales, representeth a man that subtily conceals his intention under many pretences, and the like.

2 For *reading*; verse him well in *inventive Authors*, such are generally all Paradoxists, Satyrists, such as write one against another, Declamators, Controvertists, and generally Orators and Poets, as *Cicero*, *Quintilian*, *Seneca*; I name him last, because, though his matter be very good, yet he husbands it well, and spreads it thin. Among the Latin Poets, *Lucan*, *Juvenal*, *Claudian*, *Epigrammatists*, &c. Let him also use his own *invention* before he reads upon his subject; and in *reading* set down what his own fancy suggests upon, or besides, the Author; and let him alwaies read. *Cassiodorus* reports of *Tully*, that he refused to plead when it was expected, because he had not read upon his subject.

3 For *imitation*; let him imitate those he readeth (as is taught in Rhetorick) by *translating*, *paraphra-*

ſing, *epitomizing*, and *compoſing* upon his own ſubject ſomewhat like the other. Give him the ſame ſubject with an Author unknown to him; and then compare his conceits, fancies, reaſons, metaphors, &c. with the Authors. Let him alſo vary diſcourſes, as an *Hiſtory* into a *Dialogue*, or *Epiſtle*, which take their Arguments from all occaſions; as *Antenor* to *Priamus*, to ſend back *Helena*. *Agamemnon* to *Menelaus* to quit her. So to vary Comedies and Dialogues into Epiſtles and Diſcourſes, as *Mitio* to *Demeas* to ſpare his Son, and the like.

7. 4 For *Common-places* and helping the Invention by them, many have written very copiouſly; others think it altogether unuſefull. For that experience teſtifies; *That* thoſe, who have paſſed the courſe of their Studies, and never underſtood or practiſed this Art, have yet had very good Inventions; *that* thoſe who uſe their fancies, do not at all ſerve themſelves of theſe common-places, nor beg at every door for Arguments and Metaphors; *that* the matter ſuggeſted by theſe places is onely general, or an heap of univerſal notions, which is rather a diſavantage then an help. Thus l'*Art de penſer*. But on the contrary, it muſt be acknowledged, *that* all the Ancients, *Ariſtotle*, *Cicero*, &c. made great account of this; *that* though ſome have ſuch great parts, that they can without Art perform the effects of art, yet all Fields have not a River or a Spring in them, but require the diligence of a bucket; *that* thoſe (whom they called *Sophiſtæ*) who governed learning in their dayes, made Profeſſion, out of theſe places, to teach to diſcourſe upon any ſubject *pro & contra*, and to ſay all that could be ſpoken concerning it:

ing it: *that* many of late daies have attained to a plausibility in discours meerly by *Lullies* art, which is but a few of those common-places; and those too the most generall and indistinct: *that* all conceptions are drawn out of these places; and if reason naturally as it were, and of her self runs to them, it cannot but be very useful (for Art is a more certain guide then Nature) to make her see her own power, to discover to her self her great treasure, and to direct her, whither to go for what she wants. For if the Soul be a great Palace furnished with all necessaries; is it not a considerable assistance to the general Dispenser, to shew him where every thing is disposed and depositted in its proper place? The sole reason, why these are not more taught in the Schools, is, because they are included in and learned together with, Logick and Philosophy; and though the use of the Topicks in Logick be quite different from the use of these; (which seems to be the mistake of that Author) yet being the things are the same, it is left to the diligence and capacity of the Understanding, to apply them according to all their uses. The uses of Topicks in Logick and Rhetorick, are onely to produce assent in our selves or others, either by conviction or perswasion; but those serve also to procure a right notion and apprehension of things, by considering all that belongs to them: as also to communicate the same right notions to others; and by questions to draw forth such notions as are in other persons. It is true also, that these places are general; for being the common springs of wit and invention, they cannot be otherwise; Invention, being the well applying of general *predicates* to particular subjects.

Thus

Thus much alſo I confeſs, that theſe *Topicks* are not ſo profitable to them, who already underſtand Sciences, as to thoſe who are ignorant; and concerning the uſefulneſs of them to ſuch, *Matteo Pellegrini* (of whoſe *Fonti del' ingegno* I have made much uſe in this chapter) telleth us; that the Gentleman, for whom he compoſed that Book, by the uſe of it, arrived to ſuch a perfection, as to be able in a ſhort time to write, without defacing one word, many pages concerning any the meaneſt ſubject propoſed to him, to the great admiration of as many as knew him.

It is alſo *to be noted*, that ſome *ſubjects* are *barren*, which notwithſtanding will ſerve very well for *beginners*; ſuch are univerſall, plain, ordinary, themes and propoſitions, which are to be fertilized by divers *Artifices*; chiefly by clothing them with ſome rare or unaccuſtomed *circumſtances*; ſuch as have a ſhew of novelty or unexpectedneſs, for nothing elſe is grateful. As to congratulate for a degree, marriage, &c. are barren, except there be ſomewhat particular of age, ſeverer examination, extraordinary merit, &c. *It is* alſo *to be noted*, that, though ſome perſons have ſuch happy Inventions, that they can preſently compare notions, and as it were *deſcant ex tempore* upon a ſubject; yet will they ſometimes be at a loſs, and then *theſe Topicks* will be uſefull unto them, though perhaps not ſo much as to ordinary wits; who muſt read, and obſerve much, that they may ſtore up a Magazin of conceptions; and practiſe much alſo, that they may readily and eaſily by their queſtions pump out what is to ſerve their occaſions. For every *propoſition is the anſwer to ſome queſtion*, and

and we think we understand perfectly, when we are able to answer any question concerning our subject. All subjects also are either of *single words*, or *propositions*.

Invention concerning single words consists chiefly in substituting other single words for it, whether for expressions onely, or to raise more matter for propositions.

In short, the height of the Invention, a single word is capable of, is an high *Metaphor*, *Catachresis*, or *Hyperbole*. I will give you an example of a *single theme*, and how the fancy descants upon, and menageth it through all the *Predicaments*, out of *Imman. Thesauro*, to save my self the labour. His subject is a *Bee dead* in *Amber*, which he makes a *compound subject*, and takes first the several parts, *Bee*, and *Amber*.

SUBSTANTIA.

APIS. *Animans, fera, avicula, corpusculum vivax, insectum.*

ELECTRUM. *Gemma inanimis, Heliadum sororum lacryma, arborum sudor, humor concretus, viscus, gelu.*

QUANTITAS.

AP. *Pusilla, brevis, levis, monstrosa.*

EL. *Gutta, stilla, rara merx, informe corpus, formas se in omnes vertens.*

QUALITAS.

AP. *Flava, auricolor* (for first she was iron-coloured, till Jove changed that for golden, because she was his Nurse) *sonora, ingeniosa, prudens, sedula,*

ſedula, caſta, vilis, metuenda, ſonitu minax.

El. *Flavum, mollicolor, illuſtre, perſpicuum, clarum, pretioſum, nobile, à fluido aridum, tenax, gelidum, fragile, ſterile.*

RELATIO.

Ap. *Fimo genita, mellis genitrix, nobiliſſima inſectorum, Jovis nutricula, fera ſocialis, Reip. amans, fucorum hoſtis, Regi fida, Colonis chara; Harpyiæ, Amazoni, Pegaſo ſimilis; Ariſtæi inventum.*

El. *Ex populo genitum; matronis charum; ſpeculo, auro, vitro, ſimile.*

ACTIO ET PASSIO.

Ap. *Hortos populatur; dulces, è floribus ſuccos delibat; furunculos inſectatur; nocuis nocet; telum jaculatur; venena fundit; nectareos molitur favos; facibus ceras miniſtrat; aliis melliſicat; domos architectatur; Remp. gerit, Regibus paret; pro Rege militat; fumo necatur.*

El. *Magneticâ virtute paleas rapit; animalcula illaqueat; labra mordet; oculos allicit; Phaetontem extinctum deflet; artificum torno expolitur, elaboratur.*

LOCUS ET SITUS.

Ap. *Hyblæa, Cecropia, odoris innata floribus, hortorum cultrix, cerata urbis inquilina; domi nidificat; dulces nidos fovet.*

El. *In Eridani ripa, ad Phaethontis ſepulchrum ſtillat; monilibus & armillis inſeritur; theſauris atque ſcriniolis ſervatur.*

MOTUS.

Ap. *Per florea rura volitat, vagatur; ſemper fugax, quaſi aliger equus, & eques; dum volitat, pugnat.*

El. *Trunco haret & proſilit; lentum, ſegne.*

QUANDO.

Ap. *Brevis ævi; in caſtris hyemat; vero novo ſe prodit; in auroræ roſcidum nectar legit.*

El. *Æternum, immortale; vere liquatur; denſatur bruma.*

HABERE.

Ap. *Pennigera, alata, loricata, armata; tubam & haſtam gerit; ipſa telum & pharetra.*

El. *Aurium appendix; virginum geſtamen; monilium decus & luxus; inter opes numeratur.*

So joyning ſeverall of theſe together, you may call a Bee *Ingenioſum inſectum; hyblaa hoſpes; Ales cecropia; nobiliſſima fimi filia; aurea Jovis altrix; florum prædo, hirudo; floræ ſatelles; cerearum ædium architecta; nectaris propinatrix; mellis opifex; puſilla hortorum Harpyia; volans venefica; loricata avicula; alata Amazon; volatilis tuba; viva telorum pharetra; furunculorum terriculum, &c.*

And Amber, *Pretioſum gelu; luctuoſa Eridani gemma; jucunda Heliadum lachryma & monile; Phaethontis funus; lapideum mel; aridus liquor; concretus fluor; aurum fragile; gemmeus arborum ſudor; gelidus ignis; viſcoſa lux; avicularum illex & pedica; flavus palearum magnes; gemma rapax, mordax; fulva*

fulva Eridani ſupellex; lubricæ opes, tenaces divitiæ; populea ſpolia; lapis non-lapis; armillarum pupilla; lachrymoſum Matronarum delicium, nobile aurium pondus.

Then he joyns both together, not conſidering that the Bee is dead.

SUBSTANTIA.

Nova Metamorphoſis! olim flebilis Niobe inſaxum, nunc apis flebilem in gemmam migrat: Mira delicia! Apis inter gemmas numeratur: lapis animatur, animal lapideſcit: Meduſam vidit apicula; imo eadem Meduſa eſt & lapis: novas natura docet inſitiones, in arbore gemmas, in gemmis apes: prodigioſa fecunditas, lapis aviculam parturit, &c.

QUANTITAS.

Myrmecidis anaglyptis adnumerandum opus; apis in guttâ. Unica hac apis rempub. peroſa ſibi vivit; ſola ſuum implet aviarium, & puſillâ ſe in aulâ jactat, &c.

QUALITAS.

Fulva apis fulvâ lucet in gemmâ; electrum dixeris in electro. Cerne ut gemmeo radiet fulgore ignobile inſectum; dices etiam Apicula eſt ſydus. Alget Apis in flamma; ardet in glacie: quid enim electrum niſi flammeum gelu? viliſſima rerum Apis electro pretium aſtruit; neſcias utrum utri plus conferat, Electrum Api, an Apis Electro. Hæc pretioſior eſt captiva quam libera, eo charior quo clarior. Hem voluptuarius puellarum terror Apis in gemma; de alieno ſuperbit Apis, luce fulgens non ſuâ.

Relatio.

Jovis altrix præmium alterum tulit, olim aureæ, tunc gemmeæ; imaginem cernis quam nemo expressit, sine cælo cælatam; nimis ipsa sui amatrix apicula perpetuo se miratur in speculo.

Actio.

Arbor apim, apis oculos rapit; ex istâ gemma pateram confice, Nectar apicula propinabit. Cerne ut arcto complexu hyblæam volucrem gemma foveat; dices electrum esse Adamantem. Ad Phaethontis sepulchrum dolens apicula lacrymis obruitur. Aucupio delectantur Heliades, viscus est lacryma. Incauta apis in lacrymis invenit insidias. In furto deprehensa gemmeis compedibus tenetur apicula. Non impune arbores pupugit ut flores. Florum prædo fit arborum præda. Avaræ volucri viscus est gemma. Electrum vidit Apis, mel opinata in illecebris laqueum reperit. Dolosas experta gemmas, viscata munera, &c.

Locus et Situs.

Gemmeâ in thecâ latet venenum. In gemmâ latitat fera: & opes timentur. Apum Regina regiam invenit qualem nec Semiramis. Auream domum sibi condidit Nero, Apis gemmeam.

Sumptuosa hæc Apis in gemmâ nidificat. In speculo excubias ducit. Gemmam custodit apis quâ custoditur. Apim coluêre Ægyptii, apem avari. Infidæ infida lacebra latentem prodit. Ubi asylum sperabat carcerem invenit, &c.

Tem-

TEMPUS.

Strenua bellatrix apis in gemma hyemat, æstivat in glacie. Brevis ævi avicula lacrymis æternatur. Nuper avis, nunc lapis.

MOTUS.

Vernis fessa laboribus apis vacationem obtinuit in gemmâ. Castrorum desertrix in ostro cubat. A lento velox tenetur. In liquido hæret, in sicco natat. Nimiis alte volitans Icario lapsu naufragium fecit. Effugere si potest, nollet, illustrem sortita carcerem. Rara avis volucri gemma, &c.

HABITUS.

Novum indumenti genus, vestita est apis & nuda pellucet. Jam matronales inter luxus feram numeres, &c.

If you add to these another circumstance, the Bee dead in Amber, you discover a new field of matter.

SUBSTANTIA.

Venefica hic jacet cui gemma venenum fuit. Titulo non eget hic tumulus, latentem cernis. Lethalis hic fucus, quam necuit, servat; dubites, apisne mortua sit an electrum vivat; exanimatum corpus suum animavit sepulchrum. Hoc cadaver, uti Hectoreum, pretio redimitur, &c.

QUANTITAS.

Pusillum hoc sepulchrum Mausoleo insultat. Ingens

gens miraculum apis mortua. Unica jam non est Phœnix, alteram ostendit Eridanus.

Qualitas.

Obscura olim avicula, dum extinguitur, lucet. Hoc cadavere nihil pulchrius, nihil hâc umbrâ clarius; Elysium habet in gemma. Luxus est sic perire. Pretiosum hoc funus invidiam morti detraxit.

Relatio.

Gemmeum apicula typum cernis in protypo. Sese ipsa finxit & fixit. Narcissi fatum experta est apis in speculo mersa. Hanc puellæ vivam oderunt, mortuam colunt.

Actio et Passio.

Exigua hæc artifex majori ingenio cadaveri cavit quam corpori; cereum sibi domum molita, sepulcrum gemmeum. Nec lachrymis eget nec face; in lacrymis conditur, in tumulo lucet. Crudelis Nympharum pietas! innocuam apim dum lugent, necant: hanc amore an odio peremerint, nescias, complexu præfocârunt. Mortua Heliades hostem occiderunt. Mirum, anceps in gemmâ latuit.

Locus et Situs.

Huic cadaveri sepulcrum non debes sed scrinium. nobili leto lata volucris fimo genita in gemmâ moritur. Sarcophagi pulcritudine capta mortem sollicitavit. Hunc tumulum violabit nemo; pretium vetat. Rapax volucris rapaci conditur gemma; florum harpyia sic condi debuit.

Mo-

MOTUS.

Fugacem licet aviculam lenta mors tenuit. Caſſes abdiderat inter gemmas. Din pennis velificata charybdim reperit in gemma. Novum malum! in lapide mergi.

TEMPUS.

Quod immortalis ſit apis nil ſuperis debet, ſed morti. Æternitatem Pharo Regi aſtruit Myrrha, api Electrum, utrique lacryma. Lethali hoc ſuccino mors apem perdidit, Apis mortem.

HABERE.

Gemmeum cadaver cerne; tales Proſerpina gemmas geſtitat. Inops vicitavit apes, dives moritur.

Thus much for *ſingle words*; it follows concerning *Propoſitions* or *Sentences*: theſe conſiſt of *ſubject*, *copula*, and *predicate*. The ſubject in Invention is either kept, and other *copula's* and *predicates* applied to it; or changed to raiſe more matter; and then is ſubſtituted in its place either,

1. *Synonymum*: as for litle, take *epitome*, *compendium*, *pigmeus*, *homuncio*, *punctum*, *atomus*, *&c.* or ſome other of thoſe expreſſions, found out in the places for ſingle words.

2. *Genus*; as for treachery, take deceit.

3. *Species*; as for treachery, take Treaſon againſt the Prince, or Countrey, *as Tarpeias*; againſt enemies, as *Sinon*; or againſt friends, as *Bocchus's* betraying *Jugurth* to *Sylla*.

4. The *Cognata*; as for treachery take feigned friendſhip.

5.

5. Or its *ſimile's*; as of a Fiſher baiting his hook, a Coy-duck intiſing thoſe of its own kind into the danger. For beginning; Root, fountain, ſpring, (as of a watch) ſeed.

6. *Oppoſites*; as fidelity.

The *Copula*, for ſo we will at preſent call thoſe *Verbs auxiliary*, by ſome of which all queſtions are made, and by which the *predicates* whether Verbe or Noun are joyned to the ſubject. Theſe are, *am*, *was*, with their divers caſes and perſons, *have*, *had*; *do*, *did*: *make*, *made*: *ſuffer*: *ſhall*, *ſhould*: *will*, *would*: *may*, *might*: *can*, *could*: *owe*, *ought*: *uſeth or is wont*. Theſe againe vary queſtions by the *Tenſes* or times; *preſent*, *paſt*, or *future*, and both theſe a long or ſhort while, ſuch are theſe queſtions, *Is it? was it? hath it been alwaies? lately*, or *a long time agoe? will it be? would it be? may it be? might it be?* &c. *ought it* or *behoveth it to be? uſeth it*, or *is it wont to be?* Againe all theſe are either *affirmative* or *negative*. *Is it not? was it not? hath it not been? They are* alſo varied with *If*, as *if it be*, *if it were* or *were not*, what would follow? *If Alexander* had fought with the *Romans? if the Sun* go out of the *Zodiack?*

For *Predicates*, ordinarily Authors do preſcribe no other Common-places for Invention then the *Predicaments*; which indeed do ſupply anſwers to very many queſtions, but not to all. I have therefore rather choſen to follow *Matteo Pellegrini*, who reduceth all *Predicates* that can be applied to a ſubject (as neer as his obſervation could reach) to twelve *heads*, or (as he calls them) *Fountains* and *Springs* of *Invention*; which are theſe. 1. The *relation* or *commerce between the object and humane faculties.*

faculties. 2. *Constituents* or parts. 3. The *causes*, *principles*, or *efficients*. 4. The *End.* 5. The *Action.* 6. *Passion.* 7. *Quality.* 8. *Quantity.* 9. *Time.* 10. *Place.* 11. The *Subjects.* 12. The *Correspondents.* Of which I shall speak in order, shewing what *sub-heads* every place containeth, and how matter may be drawn out of them by *questions.* Yet I shall not set down all that is to be said, for that were both impossible and unnecessary; but sufficient to make the use of them, and of all not set down, understood and practicable. The manner to use them is this; set down the common place with its particular heads upon a several table or page; till by frequent perusing and practising they become ready and familiar to you. Then, by the auxiliary Verbs put in form of a question, find out such notions contained in each place as are agreeable and fitting to your subject: change also the subject (as often as you have need) by some of the former wayes, and apply the questions after the same manner to them also.

I. Common-place. The Relation of the object to the faculties of man, is as divers as the faculties are; 1. *Sense external, internal.* 2. *Understanding.* 3. *Expression.* 4. *Affection.* Concerning sense (your subject being the object of some of them) are these and infinite other questions, *v. g.* a Battel. Have I ever seen it? at least painted? or described? might I have seen it? where? how long ago? how often? had I seen it, what would it have wrought in me? I would I had seen it, for, How can I imagine it? what notion have I of it? hath my friend, or stranger, or acquaintance seen it? had he seen it, or not seen it, what would have

followed? hath he dream'd of it? If a Battel be so terrible when heard, much more when seen; yet more when present in it. Could virtue be seen how would it allure all the World! 'tis pitty a lye cannot be seen, that all men might beware of it. Againe, the passion of the sense affords such questions as these. The Comet, did it deceive, weaken, blind, astonish, confound, please, comfort, cheer, the sense?

Semper ego Auditor tantum? nunquamne reponam?
Vexatus toties rauci Theseide Codri? &c.

2. Concerning *Understanding*, or the internal faculty of knowing. The actions whereof are *thinking*, *imagination*, *apprehension*, *comprehension*, perfected when we have a compleat notion, or *Idea* of our object; this by many men (an original of many errors) is confounded with assent. *Assent* or beleif that the object is so, or not so; hereto belong also *doubting*, *opinion*, *beleiving* or crediting another, *science* or perfect knowledge, *deceit*, *error*, *prevision* or foresight, *remembrance*, there being nothing that falls not out to be the object of the understanding, &c. Concerning these, we frame commonly these with infinite other questions. *v. g. Columbus*'s finding out the new World. How came it into his thought? did any think of it before? what imagination or conception was formed of it? why were not such, as before him had that imagination, excited to undertake it? did the Ancients think it impossible? did they doubt, whether it were not all Sea? did they beleive their Predecessors

that

that denied the Antipodes? how did *Columbus* first assent to it? what Arguments, what Authorities moved him? if he had not thought upon it, would any other? A thing so probable did it find many abetters? &c. How did it move, work upon, *Columbus* when he first gave his full consent? what Resolutions did he take upon it? &c.

3. *Expression*, or that faculty which discovers our minds to others, comprehendeth *Words*, *languages*, *spoken* or *written*; *our own* or *forreign*; *ancient* or *modern*; *copious* or *barren*; *elegant* or *rude*; *pleasant* or *harsh*; *perspicuous* or *obscure*; *ambiguous*, *equivocal*, *synonymous*, *proper*, *natural*, *figurative*. Againe, *verse* or *prose*; *narration*, *interpretation*, *question*: *instructing*, *disputing*, *determining*, *affirming*, *denying*, *proposing*, *answering*, *confuting*, *amplifying*, *exhorting*, *praying*, *commanding*, *advising*, *congratulating*, *condoling*, &c. All these againe are *true* or *false*; *likely* or *unlikely*; *doubtfull* or *certain*.

To this head are referred also all expressions not by words; as by *painting*, *graving*, *symbols*, *emblems*, *characters*, *cyphers*, *hieroglyficks*, *impresas*; as also signs with the hand, eye, or other motion of the body; either natural, or by consent of general custome, or particular correspondence. As also all natural expressions of passions, as sighing, laughing, &c.

v. g. Being to speak of *America* and its Inhabitants; I ask what is the name of the Countrey? what language it is? who imposed it? whence derived or took he it? what is its true signification? what the reason of imposing it? what synonymas to it? is it equivocall? who hath writ of

it ? in what language ? how much ? &c.

Againe, is there any Map of it ? what doth it resemble ? is it painted any where ? &c.

4. *Affection* hath these sub-heads, whence questions may be suggested. *Delight* and *trouble*; *pain* and *pleasure*; *love* and *hatred*; *desire* or *aversion*; *hope* or *fear*; *gratitude* or *ingratitude*; *anger*, *admiration*, *veneration*, *contempt*, *indignation*, *compassion*, *complacency*, and in short all other motions, or passions of the Soul. In reference whereto I demand, if *v. g.* a visit of a friend hath ever, and when, and how often, delighted me ? whether it be a thing desirable, joyfull, &c. to me ? or if to any other, and to whom ? &c. If he should come, how would my passions be affected ? what content ? &c.

III. Second common place of *Constituents* containeth three heads. 1. of *essential degrees* of *Genus's*, *Species*, &c. 2. of *Particulars* of its *Species*; and 3. of *parts constitutive*.

The first hath subheads all *Essential predicates*. Beginning first with *ens*, enquiring if your subject (*v. g.* an Unicorn) be, or if there be such a thing. So descending, if it be *a substance*, or *accident*. If a substance, whether *corporeal*, or *incorporeal*. If an accident, whether *quantity*, *quality*, *motion* (*action* and *passion*) *relation*, *time*, or *place*; running through the *species* of your *genus* till you come to your subject it self. These subdivisions of every *genus* are to be found in the predicaments. For example, an Eagle. Is there such a thing ? a substance or accident ? is it a substance created ? corporeal ? compounded ? living ? mortal ? animal ? irrational ? volative ? wilde ? that flies single, not in flocks ?

with

with a hooked-beak? living by prey? &c. So concerning the first *predicate*, many questions offer themselves. As, War is a thing, no great matter if it were not in the World. Were it not that we see it acted every day, we should esteem it a fabulous *chimera*; such as *Cerberus*, and the *Furies*. Were it not, from how many calamities should we be free? Oh that there were never known the names of quarrels, dissentions, hatreds, fightings! but that love, charity, and peace reigned every where. What sort of entity is War? pursuing it through all its differences; it is an Action, not peaceable or profitable, but troublesome and offensive: offensive upon deliberation, not by Nature, as cold is contrary to heat: for interest of state, to distinguish it from robbery or private quarrels. Menaged with open violence, not secret plots, with armed multitudes, against an enemy that defends himself with a competent Army, &c.

The second suggesteth to us considerations, if the subject be one or many, simple or various; and of how many sorts, *v. g.* how many sorts of Eagles? of War? by Sea, by Land, offensive, defensive; just, unjust; horse, or foot-fights; fair or barbarous. So for particulars the War of the *Turks* against the *Venetians*, *English* against *Hollanders*, *French* against *Spaniards*.

The third of *Constituent parts*, whether *essential*, *integral*; and these *homogeneal* or *heterogeneal*. *Adjuncts*, as hairs are parts of Beasts, leaves of Trees, and these either excrementitious, or else perfective and for ornament; as pillars are parts of noble Buildings, Theaters, Fountains, Piaz-

za's, &c. of great Cities. Or parts of order, as beginning, middle, end: ſuperior, inferior; internal, external, &c. The Soul, hath it parts? may it have? why hath it or hath it not? if it had or had not, what ſort of parts? how many, &c.

III. The third Common-place is of *Cauſes*, *efficients* or *principles*, to which are reduced, *occaſions*, *inſtruments*, *means*, or any *concurrents*, *aſſiſtants*, or *acceſſories* to produce the effect. Theſe againe are *remote*, *near*, or *immediate*; *univerſal*, *particular*: *primary principal*, or *ſecundary* and *leſs principal*: *total*, *partial*: *ſeparate*, *conjoyned*: *internal*, *external*: *neceſſary*, *contingent*, *fortuitous*, *intended*: *weak*, *ſtrong*: *which may*, *or may not*, *be hindred*: *eaſy*, *hard*: *poſſible*, *impoſſible*: *prepared*, *unprepared*: *diſpoſitions*, &c. Againe, all theſe are either of the thing it ſelf, or the thing being ſuch as it is.

In human actions alſo are other heads, as the *Perſon*, *our ſelves*, or *ſome other*, *friend*, *neighbour*, *ſtranger*, *enemy*; which work either *by chance*, by *reaſon*, by *paſſion*, and theſe *love*, *hatred*, &c. by *force*, *neceſſity*, or *violence*; by *cuſtome*, by *error* or *miſtake*, by *opportunity*, &c. as War: by whom or between whom made? who the occaſion? what moved to it? what was the true cauſe? what the pretence? whence began it? with what Armes and Forces was it menaged? what inſtruments or furniture? what conveniences? how many artillery? how many horſe? how many foot? how many ſhot? what ſtock of money? what ſtrength? what experience? what counſel? who the General? what a one for skill, courage, fortune? what under-Officers of all ſorts? how qualified? was he conſtrained

ſtrained to fight? did he undertake the charge voluntarily? out of duty? ambition? doth he menage it by intelligence? treachery? or force?

IV. The fourth Common-place is of the *End* and *Means*, or of Good; for the end of every Agent and every action is *Good*, either *reall* or *ſeeming*; *neer* or *far off*; *private* or *publick*.

Of *Ends* there are ſeveral degrees or ſubordinations. The *ultimate* or *ſupreme* end. The chiefeſt is the *glory of God the Creator*: next, the *perfection of the Univerſe*. And theſe are univerſal of all things. Next follow more *particular* or *mediate* ends, the *conſervation* of the *Species*, the conſervation of the *Individuum*: its *delight* or pleaſure; *excellency*; and *convenience*; *honeſtum*, or *duty*; *profit* to the Agent, his friends, neighbours, the publick, his Countrey, &c.

All naturall Agents, though they work for an end, yet intend it not, but are directed to it. Onely man being a rationall creature, knows and aimes at an end. And the end of the man is one, of his Art, another: as the ſtatuary makes a ſtatue to get money, &c. but of his Art is to reſemble the Archetype. Of Mens intentions or aims, ſome are *principall*, others *acceſſory*, ſome *ordinary*, others *accidentall*. *Pompey* married *Cæſars* daughter, not for the love of progeny, nor for her beauty, or dowry, but for his own ambition, an accidentall end to marriage. Some *direct*, others *perverſe*; as a Father recounts to his Son her worthy actions of his Anceſtors, to provoke him to the like; which he perverts to pride, libertiniſme, dis-ſubjection to Laws and Magiſtrates, and inſolence towards his inferiors. And this happens

sometimes out of error and mistake; as when an Orator diverts his Art to get applause; sometimes also out of malice and wickedness, as when a General desires Victory to satisfy his private revenge. When a man goes to Church to look upon an handsome woman, &c.

Againe of ends, some are *ultimate* and principall, others *secundary*, instrumentall, or means to obtain the other. As a Prince gives out money, to form an Army, to fight an enemy, to overcome him, to take away his dominion, to seize it for himself. This is the ultimate end, the other are means. Of these also some are proper and convenient for the end, as if he that designs to be a Souldier learns to menage an Horse, to understand and use arms, to endure hunger, cold, weariness, wounds, watching, &c. Others are improper; as to quarrel, to swagger, to be drunk, fight, kill and slay, every one he meets. To be an Orator, the proper means are to study reasoning and argumentation, to imitate *Cicero*, *Demosthenes*, &c. to observe the best way of disposing his matter, clothing it with good words, phrases, figures, &c. the contrary and improper way, or rather impediment, is to scrape together a parcell of well-sounding words, a few snaps of wit, &c.

Againe, some ends are *obtained*, others *hindred*; as a man desires health and strength, *sed grandes patina tuscetaque crassa annuere his superos vetuere*. A Father desires his Son to be virtuous and prudent, and provides him Masters, Books, &c. but the young man abandons himself to ill company, &c. hindred by our own folly, opposition of friends,

friends, enemies, &c. or fortuitous accidents.

Questions concerning the End are such as these. Wherefore, why so, to what end, purpose, intention? for whose sake? for what good doth, worketh, maketh, he this? what shall he reap by it? hath he obtained his end? hopeth he, shall he obtain it? what means taketh he to obtain it? are they rationall, prudent, proper? who can, hath, will hinder him? or it?

V. The 5. Common-place is of *Actions*. Whereof some are *immanent*, when the Agent is also the patient, commonly expressed by Verbs neuters in Latin. Such are, to grow, to faile, to move, to rest, to want, to hast, to declame, to study, &c. to think, understand, &c. others are *transient*, when the Agent and Patient are divers, and are expressed by Verbs transitives, as striking, heating, &c.

Againe, some actions concern being; as *v. g.* Pride, what doth, come, shall, will, &c. it produce? [Note that all the auxiliary Verbs have their greatest use and force in this Classe] generate, perfect, preserve, consume, destroy? Conversation begetteth similitude in manners, mutual confidence, uniting interests, conserves friendship, and is apt to procure advancement, &c. Debauchery consumes the estate, destroys health, &c.

Others *concern qualities*, and indeed all actions proceeds from the virtues or faculties of their Agents; whether natural or acquisite; and Actions are as various, and copious, as Qualities are. As a wise man gives good counsel, and doth his actions wisely. A young man doth, can, may, is wont to do foolishly. Strong Wine, doth, is apt

to

to inebriate. In action, the place, time, and quantity often afford matter considerable. He can speak more boldly in an Ale-house, then a Court. The Sun warmeth and enlightneth (because bigger) more then Venus; more also when neerer. How doth it move, act? by it self, by another? by Nature, force, chance; as the Efficient, end, pretence, &c. circularly? directly? how in youth? how in age? how at first? how afterwards? slowly or hastily? constantly or by intermissions? equally or unequally? mediately or immediately.

To action are reduced also *Consequents* or *Effects*, which answer to the Question, what doth it, or he, work? and of these some are *made*, some are *done*; some endure no longer then the action it self; as, the room is no longer light then it is enlightened. If the Auditors mind him not, all is done, as soon as the Preacher hath spoke his Sermon.

Others *remain* after the action is ended; as health remains, though the Medicine have ended; Science remains, when the study is finished. Science gets honour, honour employment, employment riches. A Prince what doth he? what ought he &c. to do? to administer Justice. What will that do, or is it apt to produce? to maintain plenty, security, peace. What are the effects of these, naturally, usually, alwaies, continually? the peoples love, and readiness to spend their lives and estates for him. Hence no danger of insurrections, rebellions &c. he will live in great honour, and reverence with his Neighbours, &c. The golden apple, thrown by discord amongst the Gods at a feast, what consequents had it, might it have, &c. delight

light of the guests: Emulation and desire of the three Goddesses: Chusing of *Paris* to be Judge: Mercuries descent to carry him the message: His undertaking it: his beholding the three Goddesses &c. So the immediate effect of the Sun is heat, thence the warming of the Earth, raising vapors, thence clouds, raine. Againe, from heat, Seasons of the year, generation of all plants, metalls, &c.

VI. The sixth Common place is of *Passion*, or receiving an Action. But especially *suffering*, which is chiefly of evil. To this belongs *being made*, *being done*; was the World? could it be? could it be made from eternity? the rebuilding of the City, is it, may it, could it be done, finished, perfected, destroyed, consumed and changed into better, worse?

Why do some men grow as fat as *Ehud*, none as big as *Goliah*? Qualities. The Moon, because receiving her light from the Sun, is subject to Eclipses, changes, full, &c. *Priamus*, because old, lived to be spoiled of his Kingdome, to see his Sons slain, his City destroyed, &c. The *Ethiopian* is burnt with heat, the *Laplander* frozen with cold.

In summe, what ever heads belong to action, may be also easily applied to Passion.

What doth the object work upon us? our senses? &c. what do all Simples and Medicines; Aire, and all things (called by Physitians) preternatural? all things edible? &c. work upon us in order to health and sickness? what do all Arts work? what all virtues, vices, estates, ages, sexes, &c. work? well? ill? or indifferently?

VII.

VII. The 7th Common-place is of *Qualities*, which hath these heads. 1. *Good* and *evil* in *themselves*, good is perfect, worthy, noble, excellent, happy, &c. *Evil* the contrary. *In respect of others*, necessary, helpfull, superfluous, profitable, agreeable, hurtfull, &c. as *Lucifer* was created a most noble and excellent spirit; but afterwards became unfortunate, wicked, dangerous, malicious, in endeavouring to diminish the glory of God, and devising mischief to man. Full of hatred against Heaven, and deceit against Earth, &c. by which means he is become the vilest, and most detestable of all Creatures.

2. Qualities *occult*, which are known onely by their actions. What is the power, faculty, &c. of the *Loadstone*? to draw Iron, to make it move towards the North &c. who could believe the power of *Circe*, to change Men into Hogs?

3. Qualities *sensible*, such are beauty, uglineſs, figures of all sorts; light, darkeneſs; colours of all sorts, natural, artificial; white, black, &c. for hearing, sounds of all sorts, shrill, lowd, skreeking, whistling, dinne, noise, &c. So for smells of all sorts, and tasts: also tangible qualities, as heat, cold; dry, moist: heavy, light, hard, soft; liquid, solid, thin, thick, subtil, gross, clear, &c. and all these natural, or adventitions. As *Lucretia* was beautiful naturally, &c.

4. Qualities of the *mind*, *faculties*, or powers naturall, or accidents, as in the understanding, perspicacity, sagacity, memory tenacious, treacherous: invention ready, slow: the affections also and passions: virtues and vice belong to this head.

5. *Ad-*

5. *Adjuncts*; as naked, clothed, armed, adorned, trimmed; not men onely, but Houſes, Cities, Sepulchres, Fountains, and the like.

6. *Situation*; as Cloth is tenter'd, folded, &c. a Pillar upright, leaning, fallen, hanged up, &c. a living creature ſtandeth, ſitteth, lyeth, kneeleth, &c.

7. *Relations*; as Lord, Subject, Judge, Advocate, accuſed, Magiſtrate, Maſter, Servant, Scholar, teacher: maried, unmaried; rich, poor, &c. noble, ignoble; glorious, in diſgrace, &c.

VIII. The 8th Common-place is *Quantity*; this is eaſily and vulgarly known with its ſpecies. To it therefore belong number, one, many, few, &c. *v. g.* How many Suns are there? is it never ſeen double, or triple? why can there be no more? if there were more, what would follow? is it diviſible or indiviſible? extended? how far? how many parts hath it? how great is it? how large, long, high, thick? greater then the Earth? how often? how is it to be meaſured? how long hath it laſted? is it diminiſhed or increaſed? hath it any weight?

IX. The 9th Common-place of *Time*, hath theſe heads, *alwaies*, *ſometimes*, *v. g.* what is the duration of the Creator? he hath alwaies been. Is it poſſible he ſhould be not eternall? if he were not eternall, what would follow? why is he eternall? can any thing be eternall beſides him? Duration is varied into *paſt*, *preſent*, and *future*. Prudence conſidereth things paſt, that it may govern the preſent; and maketh conjectures from both, that it may well menage the future. The paſt is conſidered by memory; the preſent is in acting; in the

the future are concerned our hopes, feares, providence, cautiousnes, &c.

2. Divers measures of time; as *ages*, *years*, *months*, *days*, *howres*, *moments*, and parts of time as Morning, Evening; Spring, Summer; Infancy, Childhood, &c. the beginning, middle, ending of the Duration of any thing.

3. *Occasion*, as favourable, opportune, accustomed, purposed, &c. with their contraries.

X. The 10th Common-place is *where*, or *place*. To which belong. 1. The *severall parts of the Universe*; as Air, Earth, Fire, Water, Heavens, Firmament, &c. North, South, &c. Zones, Climates, &c. Land, Sea, Islands, &c. Countries, Asia, Africk, &c. *India mittit ebur, molles sua thura Sabæi.* Where shall we find deceit? in Shops and Markets, in narrow Souls. Where subtilty? in the *Genoueses*. Where Industry? in *Holland*.

2. Place is either *Proper*, *common*; due, belonging to another. A Scholar in a Market is a fish on dry land. Place also is *naturall*, *violent*, accidental; where it ought, is wont; it may safely, well, be. Our Countrey, dwelling, &c.

3. *Differences of place*; before, behind; on the right, left &c. hand; above, under; over against, towards, &c. neer to, far off; in, by, at, &c. Where stood *Carthage? Italiam contra, Tyberinaque ostia.* Where is water to be had? in the Fountain, River, Sea, Well, &c.

4. *Qualities of place*, cold, hot; fruitful, barren; clean, dirty; champaigne, mountainous; tilled, untilled, sandy, chalky, &c. desert, inhabited.

5. *Civil places*, as an House, Town, Village, Villa, Shop, Market-place, Street, Theater, Church,

Church, Hall. Publique or private. Sacred or profane, ſolitary, inhabited, our own, anothers. Where may a man plant, build, &c.? upon his own. Where do flatterers frequent? the Court.

6. The *power* or *property of place. Vervecum in patriâ, craſſoque ſub aere natus.*

XI. The 11th Common-place is the *ſubject to which* any thing *belongeth*, or *wherein* any thing *is*. There is nothing that may not be the ſubject of another. The cauſe may be of its propriety. Virtuous actions to whom are they proper? in whom to be found? in prudent perſons. What things are hot? thoſe expoſed to the Sun, are neer to the fire, are in motion. Who are cunning? they who have much experience. The effects and ſigns. Who are noble? they who do nothing baſely, or craftily. Who are true Princes? they who govern for the good of their People. Who are ſubject to anger? they who have a ſharp noſe, curled haire, red face, &c.

Subſtances are moſt properly the ſubject of other things. As God is the fountain of goodneſs, the Angels receive it immediately from him. Men and other Creatures are good each in his kind.

So for all other things. What things are, may be, uſe to be, ought to be, accounted long? [Actions and Paſſions] a Journey from *England* to *China*. The works of *Toſtatus Abulenſis*. Delay of what is earneſtly deſired. [Time] the lives of Men before the Flood. [Place] the way from *Paris* to *Conſtantinople*. What things are weak and feeble. [Quantity] things ſmall and litle. [Quality] ſick perſons, Women, pale perſons, fearful, tired &c. [Action] Children, old Men. [Place] the Aſiaticks, &c.

XII.

XII. The last Common-place is *Correspondents*, which hath many under it, as

1. *Before* and *after*; first, second, third, &c. last: beginning, midle, ending. More or less. Whether is before, *Saturn* or the *Sun*? in dignity and perfection the Sun is before: in place descending Saturn is before. In time they are equall.

2. *The same* and *divers* or different. Virgil was the Author of the *Georgicks*, who of the *Æneids*? the same. How doth his Poems differ from *Homers*, *Theocritus*, *Hesiod*, *Tasso*, &c.?

3. *Equall* and *unequall*: double, triple, &c. half, and generally all Proportions.

4. *Like*, *unlike*; *contrary*, *opposite*; and these varied with more and less. *Alexander* and *Jul. Cæsar* were like in boldness, unlike in stature; of contrary dispositions. Whether was more prudent? less fortunate? Was *Plato* a better Philosopher, or *Dionysius* a worse Tyrant? the Astrologues prediction of *Cesars* death, brings to mind the like of the Earl of *Pembrok*.

5. *Union* or *conjunction in the same action*, as when two act one upon another. Mutually, as two enemies, or emulators seeking to undermine one another. Or when both act upon a third, as two Rivals toward the same Mistress. Or both suffer from a third, as two servants under the same Master. Or one act and the other receive or suffer, as the Master and Scholar, Judge and accused.

6. *Together*, *near*, *far of*: *antecedent*, *concomitant*, *subsequent*, either in place, dignity or time. *Christmas* brings to mind good cheer, mirth, jollity. A feast suggests Meats, Cooks, Fish, Foul, Flesh,

Fleſh, Sawces, Diſhes, Chargers, Wines, Cups, Plates, &c. The Spring brings in Summer, Autumn, Winter. *Ceſar* makes me think of *Brutus*, *Caſſius*, *Pompey*, &c.

CHAP. XII.

Brief Directions for Elocution.

I beg the Readers pardon, if, contrary to my own deſign, I here ſubjoyn to the diſcourſe of invention, a few lines in order to regulate our ſpeaking and writing, what we have invented. And the rather, becauſe amongſt the very many Books of Rhetorick, I have not ſeen any that declares the differences and reaſons of Stiles and Figures ſo exactly as *Eman. Theſauro.* Out of him therefore for the greateſt part, I have drawn this ſhort ſcheme and proſpect, whereby any, even meanly practiſed, capacities, may be able to diſcern and judge of what is well, and Orator-like written or ſpoken; and conſequently himſelf alſo to imitate the Eloquenteſt Authors.

There are then divers manners of ſpeaking and writing.

1. Concifely, in few ſhort abrupt Sentences, as men ordinarily ſpeak in common converſation, without any art, or order. As

Dic mihi Damata, cujum pecus? An Melibæi?
Non, verum Ægonis. Nuper mihi tradidit Ægon.

Such is very frequent in the *Comedians*.

Vos iſthæc intro auferte: abite. Soſia
Adeſdum. Paucis te volo.
Dixi, audiviſtis, tenetis, judicate.

2. Somewhat artificially but imperfectly; 1. without any obſervation of numbers, correſpondence, meaſure, &c. when a period hath no certain bounds, but goes on till the matter be ended, keeping the mind of the *Auditor* ſtill in ſuſpenſe, till all is ſaid which is to ſay; which when it will be, the Auditor cannot divine, becauſe he cannot foreſee where the ſpeakers deſign will determine. Such are the beginning of S. *Pauls* Epiſtles to the *Romans*, *Epheſians*, *Coloſſians*. Such is that beginning of *Cicero's Oration pro Cælio. Si quis Judices forte adſit, ignarus legum, &c.* till you come to *quibus otioſis, ne in communi quidem otio, liceat eſſe.* So in that *pro Milone* beginning at *Occidi, occidi non Sp. Melium &c.* unto *non modò veſtibulo privaret, ſed omni aditu & lumine.* So in *Catone Majore. Plus apud me Antiquorum authoritas valet, &c.* unto *per viſum ex Africano audiſſe dicebat.*

Such is that *Dithyrambique ſcene in Senecas Oedipus* which begins.,

Effuſam redimite comam nutante Corymbo
Mollia Niſais armati brachia thyrſis. &c.

Such that of *Virgil* in his *Silenus.*

Namque canebat uti magnum per inane coacta, &c.

And *Æneid.* 6. *Principio cælum ac terras, camposque liquentes, &c.*

Such is moſt of the Hiſtorians manner of writing.

This

This fashion of speech the *Greeks* called *Oratio pendens*, *Ar. Rhet. l.* 3. *c.* 9. such when an Athenian Ambassadour used at *Sparta*; the Senate replied, the first part of your Oration is gone out of our minds, and the second never entred in.

3. Afterwards *Thrasymachus*, or whoever he was, that first observed the pleasingness in Lyricks to proceed from their pauses and measures, began to practise the same in Prose, and to mince those great and unlick'd masses into shorter and rounder periods. Of these, that, which consists of one entire sense onely, and is not divided into members, (such as are most of *Senecas*) is called by Aristotle *Periodus supina*: and by reason of the omission of the transitions, and the frequent repetition of the same matter in several words, is by most Orators rejected. Wherefore others, out of more diligent observation of what was pleasing, changed those round and incoherent periods into many more concise members: carving them, as it were, into divers clauses and parcells, which were also made correspondent and commensurate one to another. So that they became neither intire, nor yet maimed; not metricall, yet not without meeter; not in feet, yet not altogether loose; without Verse, not without rythme; verse compared with other prose, prose compared to verses. This came not in fashion amongst the *Romans* till the later end of *Tullies* time; which made his first Orations not to be so eloquent as his later; and himself to complain that he was going out of the World when he began to understand Rhetorick. And of some Orators in his time he saith; *In iis erat admirabilis cursus orationis, ornata sententiarum concinnitas non*

erat. i.e. they had a wonderfull fluency in their ſtile, choice words, and round full periods, but they wanted the neat diſtribution of them into parts and members. The firſt is like an head of excellent hair, but hanging down, and flagging; this other like the ſame hair diſpoſed and made up into rings and curles. Examples of theſe are infinite in *Plinies* Panegyrick.

4. This Harmony or correſpondence of the clauſes of a Period conſiſts in three things,

1. Equality of the members.
2. Contraposition of the words.
3. Similitude of terminations.

1. Equality is, when the divers clauſes of a period conſiſt of equall number of words, or of ſyllables, or times, (two ſhort ſyllables being equall to one long) which is altogether as gracefull. As *Evenemus quæ volumus; quod acciderit feramus.* Cic. *Alterum optare crudelitatis eſt, alterum ſervare clementiæ. Superbia in fronte; ira in oculis; pallor in corpore; in ore impudentia.* Plin. *Si quid obtigerit, æquo animo paratoque moriar; neque enim poteſt accidere turpis mors forti viro; neque immatura Conſulari; neque miſera ſapienti.* Cic.

2. Contraposition, *antitheſis*, is a converſion or retorſion of the ſame words in divers clauſes of the ſame period. For the ſame words are ſeverally (and often contrarily) joyned, to make as it were a ſeeming contradiction, or paradox at leaſt. As

Sapius accidit ut imprudentes feliciter, prudentes infeliciter agant.

Infelix Dido nulli bene nupta marito;

Hoc

Hoc peremte fugis, hoc fugiente peris.
Stultum prudentibus, prudens ſtultis, viſus.

Sometimes alſo words of a contrary ſignification are joyned together elegantly in one *periodus ſupina*. As, *Inclinata reſurgo. Carpit & carpitur una. Qui ſpectavit vulnera vulnus habet. Sparta ibi muros habet ubi non habet.*

Sometimes words ſignifying contrary things are placed in divers clauſes of the ſame period. As, *Aut vivos amplifica, aut mortuos derelinque.*

Alba liguſtra cadunt, vaccinia nigra leguntur.

Sometimes they are placed in manner of a Dilemma. *Morere, ſi caſta es, viro; ſi inceſta, amori.*

Jupiter aut falſus pater eſt, aut crimine verus.

3. Similitude of terminations, whether 1. by iteration of the ſame words in ſeveral clauſes. 2. of the ſame caſes and perſons of nouns and verbs, though not the ſame words, yet of the ſame or like ſound. Of the Spartans at *Thermopyle*.

Trecenti ſumus, ſed viri, ſed armati, ſed Lacones, ſed ad Thermopylas; nunquam vidi plures trecentos. Of the ſame, *Nos ſine deliciis educamur, ſine muris vivimus, ſine vita vincimus.* This correſpondence is ſometimes in one word, ſometimes in 2, 3, 4; and 5 ſometimes, but rarely.

Indignus cui vel improbi bene *vel* probi malè *dicant.*

Dum laurum acquiſivit regiam, palmam amiſit popularem.

Vel in negotio ſine periculo, *vel in* otio cum dignitate *eſſe poſſint.*

Æque

Æque nocent & qui nolentibus vitam officiosè impertiunt, & qui volentibus mortem malitiosè negant.

An tu me per hos in patriam revocare potuisti, ego te per eosdem in patria retinere non potero?

5. Besides these, there are two other sorts of figures, or ornaments of speech. The first are such as move the affections, and perswade as well as delight, and therefore may well be called *Pathetical*. The second are such as consist in ingenious expressions in the words themselves.

Pathetical are those figures which serve to express some passion or other operation of the mind, as the imagination, understanding &c. whether they concern apprehension, appetite, anger, or any other affection whatsoever. Such are,

1. *Cognitio*, to this belong these and the like expressions. *Agnosco, audio, intelligo, scio, experior, video, &c. Agnosco, agnosco; victum est Chaos.* Sen. *Nunc scio quid sit amor.* Virg. *Nescio quo pacto fieri dicam.* Cic.

2. *Demonstration*, to which belong *en, ecce, adspice, audite, &c. En quo discordia cives perduxit miseros! En queis, &c.* Virg. *Intuemini hinc erutos oculos, illi confractos pedes; quid exhorrescitis? sic iste miseretur.*

3. *Narratio*, to which belong, *dicam, enarro, &c. Favete linguis; carmina non prius audita Musarum sacerdos Virginibus puerisque canto.* Hor. *--Nunc quâ ratione quod instat confieri possit, paucis adverte, docebo. Hospes, disce novum mortis genus.*

4. *Affirmatio, est labor, non nego; pericula magna, fateor; multa insidiæ sunt bonis, verissime dictum.* Cic. *Affirmo tibi, Caie Mari, non sic restitisset.* Quin.

Negatio.

Negatio. Nego esse quicquam a testibus dictum, quod &c.

Sole meis captiva germanos dabit? non.

5. *Ironia. Ni fallor, feminas ferrum decet.*

6. *Aposiopesis. Novimus & qui te.*

7. *Praeteritio. Non dico te à sociis pecunias accepisse; non fum in eo occupatus, quod civitates, regna, domos omnium depeculatus es; furta, rapinas omnes tuas omitto.*

8. *Juramentum. Per has lacrymas dextramque tuam te.* Virg.

Testatio. Vos, Dii Patrii, penates, testor, integro me animo ac libero P. Sullae causam defendere.

9. *Animadversio, epitasis.* A reflecting upon what was said before, or animadverting upon some circumstance of what preceded. *Obrepsisti ad honores commendatione fumosarum imaginum*; upon which he animadverts, *Quarum nihil habebas simile praeter colorem.* Cic. in Pis.

Tu intrare illum Senatum poteris, O Tulli, in quo Pompeium non fis visurus? tu illam togam induere, qua armis cessit? Sen. in Suas.

Regina quondam ancilla nunc quidem tua.

10. *Parenthesis.*

11. *Correctio. Antronium in campo vidimus; & quid dico? vidisse nos? Ego vidi.*

12. *Repetitio. Commotus non es, cum tibi mater pedes amplexaretur; non es commotus.*

13. *Admiratio. Novum monstrum! integer alitur, debiles alunt.* Sen.

14. *Exclamatio.*

15. *Extenuatio. Levia memoravi nimis; haec virgo fevi. Leve est quod actum est.*

16. *Commemoratio. O Mysis, Mysis, etiam nunc*

script a

scripta illa dicta mihi sunt in animo.

17. *Præsagitio. Nescio quid animus grande præsagit malum.*

18, *Dubitatio. Dubito an moriendo vicerit, an vincendo sit mortuus.*

19. *Inquisitio & interrogatio. Nunc quæro abs te, quare patrem suum Roscius occiderit: quæro quando occiderit.* Cic.

26. *Responsio. Quæris, quo jaceas post obitum loco? quo non nata jacent.*

21. *Interpretatio. Si intelligis, Cicero, non dicit roga ut vivas; sed roga ut servias.* When *Anthony* offered him his life if he would ask it.

22. *Occupatio*, or preventing an objection.

23. *Fictio. Fingite vobis antiquam illam urbem videre, lucem orbis terrarum, &c.*

24. *Imaginatio. Jam mihi cernuntur trepidis delubra moveri sedibus.* Virg.

25. *Expressio ectypôsis. Putares cadaver ambulare.*

Quacunque iter faceret, ejusmodi fuit, ut non legatus Populi Romani, sed ut quædam calamitas pervadere videretur. Cic. Verr.

26. *Prosopopœia. Tecum patria sic agit.* Cic. Cat.

27. *Apostrophe*, when we speak to one that hears not. *O Fons Blandusiæ splendidior vitro, dulci digne mero.* Hor.

28. *Ratiocinatio*, when one discourseth with himself.

Cur Pallas non nupta? virum non invenit ullum.

29. *Conclusiuncula*, when the foregoing matter is reflected upon and concluded with somewhat unexpected. As *Cicero*, having declared how the

the *Herbetesi* were by *Verres* condemned to pay a great ſumme of money to 2. of his Miſtreſſes, concludes. *Itaque civitas una ſociorum atque amicorum, duabus deterrimis mulierculis vectigalis fuit.*

Epiphonema. Sic dii ſpreti exardeſcunt. Sic humana conſilia caſtigantur, ubi ſe cœleſtibus præferunt. Val. Max.

Compendium. Illis parentis nullus aut æqui eſt amor, avidis cruoris, imperii, armorum, doli: diris ſceleſtis; breviter ut dicam; meis. Oedip.

30. *Perplexitas. Quid agimus? animum diſtrahit geminus timor; hinc gnatus, illinc conjugis chari cinis. Pars utra vincit?*

31. *Approbatio. Sic, ſic agendum eſt. Bene eſt. Abunde eſt. Hic placet pœnæ modus.*

32. *Imperium. Egredere ex urbe Catilina, ---- Egredere, purga regna; lethales tecum aufer herbas: libera cives metu.* Medea.

Admonitio. Vos pro mea ſumma diligentiâ moneo; pro authoritate conſulari hortor; pro magnitudine periculi obteſtor. Cic.

Obſequium. Tuus, O Regina, quid optes
Explorare labor, mihi juſſa capeſſere fas eſt.

So for the Paſſions.

Blanditiæ. *Animula dulcis, ſuavis animula.*
Salutatio & Apprecatio. *Bene valeas, quiſquis es. Sit tibi terra levis. Dii te amant qui hæc legis.*
Veneratio. *Delubra & aras cœlitum, & patrios lares ſupplex adoro.*

Abominatio. *Heu ſtirpem inviſam! & fatis contraria noſtris.*

Irriſio. *Ah, ah, Ah, lepidus amator ſilicernius.*

Execratio. *Dii te perdant, fugitive.* Cic.

Optatio. *Feciſſet utinam Deus immortalis. Maximè vellem, Judices.*

Invocatio. *Hymen, ô Hymenæe veni.*

Votum. *Voveo tibi victimam, fortuna redux.*

Obſecratio. *Per has aniles ecce te ſupplex comas, atque ubera iſta penè materna, obſecro.*

Commendatio. *Si te in germani fratris dilexi loco: ſive hæc te ſolum fecit maximi, ſeu tibi morigera fuit in rebus omnibus: Te iſti virum do, amicum, tutorem, patrem. Bona noſtra hæc tibi committo, ac tuæ mando fidei.*

Conceſſio. *Do quod vis; & me victuſque volenſque remitto.*

Gratiarum actio. *Non erimus regno indecores, nec veſtra feretur fama levis, tantive aboleſcet gratia facti.* Virg.

Recuſatio. *Non me delectant ignoti domino ſervorum greges: nec ſonantia laxi ruris ergaſtula: nolo dives eſſe: Patrem gratis amo.*

Exultatio. *Jo triumphe! tu moraris aureos currus, & intactas boves. Jo triumphe! nec Jugurthino parem.* Horat.

Jactantia. *Et nos aliquod nomenque decuſque geſſimus.*

Gratulatio. *Lætare, gaude gnata; quam vellet tuos Caſſandra thalamos.*

Plauſus. *At mihi plaudo ipſe domi, ſimulac nummos contemplor in arcâ.* Horat.

Ejulatio. *Hei mihi! nequeo quin fleam.*

Expoſtulatio. *Improperium. Ingrate ceſſas orbis? exid mus tibi?*

Pœni-

Pœnitentia. *Potens jam cecidit ira: pœnitet; facti pudet.* Sen.

Spes. *Spero equidem mediis, si quid pia numina poſſunt, Hæſurum ſcopulis.*

Deſperatio. *Actum eſt, conclamatum eſt. Occidimus. Aures pepulit hymenæus meas.*

Timor, horror. *Sudor per artus frigidus totos cadit: omen tremiſco miſera feralis Dei.* Sen. *Pavet animus, horret: magna pernicies adeſt.*

Verecundia. *Heu me! per urbem (nam pudet tanti mali) fabula quanta fui.*

Audacia. Impudentia. *Reſiſtam: inermes offeram armatis manus. Dabit ira vires. I gentem confidentiam! num cogitat quid dicat? nunc facti piget?*

Excandeſcentia, Minæ. *Acci gere ira; teque in exilium feras furore toto. Va tibi cauſidice. Diris agam vos; dira deteſtatio nullâ expiatur victimâ.*

Nemeſis. Indignatio. *Iſthic nunc metuenda jace: non te optima mater condet humo, patrioque onerabit membra ſepulchro: Alitibus liquere feris; aut gurgite merſum unda feret.* Virg.

Miſeratio. *Compeſcere quidem verba, & audacem manu poteram domare; ſed meus captis quoque ſcit parcere enſis.*

Confeſſio. *Me amare hanc fateor; ſi id peccare eſt, fateor id quoque. Tibi, Pater, me dedo; quid vis oneris impone, impera.*

Deprecatio. *Miſeremini familiæ, Judices; miſeremini fortiſſimi Patris; miſeremini filii.* Cic.

3. Other figures there are', which conſiſt in the words; as Metaphors of divers ſorts, whe-

ther the *Genus* for the *Species*, *Species* for the *Genus*, part for the whole, or the like. As *Hypotypoſis*, or applying of words of life and ſenſe to things inanimate. As *Hyperboles*, *Laconiſms*, Oppoſitions, ſuch as *Campi liquentes, liquidi Chryſtalli*. Or *Deceptio*, when a ſentence ends unexpectedly. *Spero tibi eventuram hoc anno maximam meſſem* mali. Her mouth, oh heavenly! wide. *Tuâ nitet in fronte fulgor aureus; argentum in cirris; ſmaragdus in oculis; ſapphirus in labiis; chryſolithus in genis; collum in* reſti.

Metaphors are of divers ſorts, i. e. are taken from divers common places.

1.	From likeneſs	*Homo quadratus.*
2.	From the attribute	*Regnat gladius.*
3.	Equivocation	*Jus Verrinum.*
4.	Hypotypoſis	*Pontem indignatus Araxes.*
5.	Hyperbole	*Inſtar montis equum.*
6.	Laconiſmus	*Carpathii leporem.*
7.	Oppoſition	*Mens amens.*
8.	Deception	*Vale apud Orcum.*

More particulars may be found in Authors; thus much is ſufficient for this place, where this diſcourſe intruded it ſelf, beſides my intention.

CHAP.

CHAP. XIII.

Of bettering the Judgement.

1. THE *Judgement* is that faculty whereby we discern, *i. e.* judge of, true and false, good and bad; better and less good. *Naturally* some (*i. e.* sedate considering persons) are better disposed to it then others; but none attain any considerable perfection in it any other way, then by *experience*. *Experience* (I say) of others communicated by Books or instruction, and of themselves by their own observation. The habit, which perfects this faculty, (as that which regulates the will and affections is virtue) is *Wisdome* or *Prudence*. That great power, *whereby* we live in happiness and content; *whereby* we excell all other creatures, and most men also; being by it out of the reach of their deceit and craft, and not imposed upon, or derided, by them; *whereby* our reason and better part is regulated; and *whereby* we ought to govern both our selves and others. This if it be applied to particular subjects hath severall names; as if to govern Cities or Common-wealths, 'tis *politicall* prudence; if Armies and War, *military*; if a family, *œconomicall*, &c. with none of which I intermeddle, but onely with that, which concerns every particular person in the conduct of his life: and here onely in generall; reserving to the second Part such particular rules, as either my own or others experience, that

that I have read, have ſuggeſted. In this place therefore I ſhall onely adviſe (as well as I can) how the faculty is to be cultivated for the implanting that great perfection.

2. And firſt take notice; that the *exerciſing this faculty is the employing of all the reſt.* For it is in vain to give judgement without examining the reaſons (deviſed by *Invention*) for both parties; and the like caſes in former times ſuggeſted by *memory*. For the chief employment of the judgement being concerning the future, either the choice of an End, or of apt means to an end; no man can promiſe to himſelf any ſucceſs in his election without engaging all the powers he hath. As there muſt be. 1. [Suppoſing the end to be already reſolved upon, and alwayes before his eyes] a *propoſal* or finding out ſeveral *v. g. mediums* to an end. Which is called *Counſel*. 2. He muſt compare theſe together, that he may be able to chuſe the *beſt* and *propereſt*, and *honeſteſt* for his purpoſe, (for if he uſe diſhoneſt means; though proper, 'tis craft and ſubtilty, as to chuſe improper is folly and want of wiſdome.) This is the immediate action of *Judgement*; and which conſiſts of many parts. As 1. *circumſpection* of all circumſtances of time, place, and all other opportunities; 2. *caution* for prevention of hinderances, conſidering all dangers, and difficulties, he is likely to encounter; and either providing to decline and avoid, or arming himſelf to reſiſt, or ſuffer them. 3. *Solertia* or good and rationall conjecturing of what is likely to ſucceed. 4.ly. A firm reſolution, and competent ſecrecy. And laſtly a conſtant and due execution of what is well reſolved. Now becauſe this knowledge is very difficult,

ficult, and at the best but a conjecture, it is necessary to consider *what hath succeeded heretofore upon such premises*, for that is most likely to happen again; but this cannot be done without the assistance either of Books or experienc'd persons, who have seen and known the like cases and successes: and this cannot be without much observation and taking notice of things in the time of their actual flourishing; and storing up such observations in the memory for future application. By the way it will not be amiss to take notice, that as there is *no new thing* under the Sun, so *neither any new action*; but the same are represented over again under varying circumstances; so that he, who intends to be a wise man, must endeavour to distinguish the Action (as Physicians do in judging diseases) from the circumstances; that he may be able to give a good judgement and prognostick; and afterwards to frame a *generall rule*, which may stand him in stead at other times and occasions.

3. Opposite to wisedome is *folly*, that base, abject, low, poor, sordid, condition; which renders a man *wearisome* to himself, and *contemptible* to others; *exposed* to every ones deceit and craft; a *slave* to his own passions and others flatteries; and *a stock* whereupon to graft any vice, shame or misery. This is made up of two Ingredients, *Ignorance* and *Error*. To avoid which, as also to rectify the understanding, and obtain a true notion of things as they exist in the World, and relate to us, it is necessary that we

1. *Endeavour to be set at liberty from the dominion*

1. *Of Vices.*
2. *Of our Paſſions.*
2. *To uſe much attention, conſideration, and weighing things themſelves.*

4. That a man may be *virtuous* it is not ſufficient that he now and then do virtuous actions; nor that he do them frequently out of good nature, intereſt, mode, paſſion, or the like: but that he work diſcreetly, conſtantly, habitually, and for a good end, and by deliberation and choice; which two laſt conditions neceſſarily preſuppoſe *Prudence*. So that as no Virtue without Prudence, neither is it without them. For it hath been the obſervation of all knowing and diſcreet perſons, and they have delivered it for a certain rule, as hath alſo the Holy Spirit, and Wiſdome of God himſelf; that virtuous courſes onely, together with Gods grace obtained by much prayer and interceſſion, are capable to make a man wiſe, *i. e.* to direct his actions in ſuch manner as he ſhall not need to repent of them. And that therefore ſuch actions are called *good*: and others *evill*, becauſe of their evil conſequents, that they bring ſuch, as perform them to ſorrow, repentance, and miſery. Hereupon are grounded thoſe rules in the holy Scripture, that the fear of the Lord is the beginning of Wiſdome, that the beginning of Wiſdome is to avoid folly, and wickedneſs. That it is ſport to a fool to do wickedly, and the like *Religion* being the chiefeſt and ſupremeſt of all virtues. An evil man ſeeks occaſions to gratify his humor, and at beſt thinks to ſtop at the confines betwixt paſſion and vice; but a wiſe man avoids the occaſions of vice, which he looks upon as a diſeaſe of the Soul,

Soul, contrary to the naturall and due constitution of it, and subverting its true tone and disposition. And that every *vice* in particular is contrary to *Prudence*, appears; because *Coveteousness* instead of wisdome introduceth *craft*, *subtilty*, *deceitfulness*, which are called the wisdome of the World. *Pride* breeds *confidence* of a mans self, and *despising* others advise and counsell; and *lust* (the third fountain of all vices) is the mother of *negligence*, *precipitious inconsiderateness*, *inconstancy*, and at length of that *blindness of understanding*, which renders them uncapable of discerning, such things especially as concern their Souls, but even such also as are advantageous to their temporall welfare; and of chusing better from worse; fit and convenient from improper and aliene.

5. *Passions*, though not so immediately concurring to the ruine of the Judgement as vice, yet indirectly and by consequent destroy it also. For being (as I said before) undeliberate motions towards objects pleasing or displeasing, and therefore in the sensitive Soul; the objects passing through that to the understanding, carry with them that *tincture* or *forme* they there receive by those Actions; not now as pleasing or painfull, but as good or bad (for so the passions represent them.) And if the *Intellect* do not speedily reflect upon the deceit; and separate and cleanse the natural from the passionate, wherewith it is stained, it becomes partaker of, and ingaged in, the error. And so not onely looseth the true notion and knowlege of the object, but apprehends it also under a wrong and false *Idea*; mistaking *v. g.* the pleasure or good for the object. And whatever it receives

receives or considers, whilest in that indisposition, is conceived under the same mistake. So that all passions, more or less, according to the degree of their strength, render the understanding partial and unindifferent, and consequently erroneous and unfit to judge in any thing of moment. Hence it is, that a man in passion, though the alteration be onely in himself, yet imagines the World without him to be changed. What was *before esteemed*, when look'd upon through this false light, appears now *contemptible*; and the contemned becomes admirable. The *beloved* or desired is without faults, is excellent and easy; the *hated* is all faulty, unworthy, and impossible. Yet is this no great matter compared to the Passions, when they are in their height and vigor. Do we not see how for the satisfying of a lust, and enjoying a revenge, a man breaks through all Laws, all obligations naturall and civill? how he regards not what injury or affront he offers even to Magistrates and Parents? how he despiseth all inconveniences and evil consequences, his own or other mens reasons may forewarn him? But I will not meddle with these extravagants, utterly unfit to be carved into *Mercuries*, and will consider those which work more mildely and *seduce*, not *trample* upon the Judgement. Such are,

1. *Self-love*, or *self-estimation*, an overvaluing of a mans own parts, opinions, or actions. An error in some sort necessary to the well-being of man; for should every one know exactly the measure of his own ability, the greatest part of the World would be miserable. Every man, therefore, makes himself the standard for all others, esteeming

ing every ones abilities and actions, as they are equall or conformable to his own. And this seems to be a natural suggestion; but if it be too much indulged, so that either for *pride* of his own parts, knowledge, &c. or for *interest* and *covetousness*; or for *honour* and *reputation*; or for *customs* and *education*; or any other by respect a man warp his Judgement, he lies under a lasting and universall prejudice. For this is the beginning of *Opiniastrety*; and when despising the advice and judgement of others, he follows onely his own counsel, is it not just that he should be permitted to fall into the consequences of his own opinion? he that bends and plies his reason to his passion, why should he not enjoy the product of his indiscretion? why should he that sows folly, reap the fruit of counsel and advisement? But to instance in the foresaid particulars, 1. He that is conceited of his own worth, *eo ipso* despiseth others, and therefore will not read or take pains to informe himself what other Men say or know; but when he fixeth in himself this proposition, that other Men are more ignorant then he; then whatever comes in his fancy, seems to be an addition to knowledge; and must either be reserved as a mystery, or vented, as the *Depth of Science*, and *Oracle of wit*, though many times it is but either a *great error*, or at best, a *vulgar truth*. And the most extravagant and grotesque conceits, as being most of all his own, he esteems and values the most. Such a man frames to himself notions and opinions, which all the World is to submit to, and these alone are to be taught and propagated: and all opposers are opiniastres, and ignorant, if not

if not malicious, contradicters of the truth, and envious of the glory of him that discovers it. Hence comes the spirit of contradiction, that let the adverse opiner say what he will, his reasons will not be heard; for indeed our learned man stands upon his guard against truth; and so at last, instead of fair arguing, turns to chicanery and Pedantery.

2. How much *interest* and *secular respects* wrest the judgement, is manifest to any one that observes; that the thriving opinions, and such as are countenanced by them that can reward, never fail of abettors. But I can easilier pardon these, then those who for *love* of *gain*, *oppose* the *Magistrate* and *Government*; who knowing the humor of the ordinary people to be against obedience, and subjection, make use of it to disturb the peace, that they may fish the better. They *gain Proselites* that they may *grow rich*; they *gather Churches* that they may *collect Wealth*; and *heap up Disciples*, that they may *multiply collections*. Thus they deceive unlearned and unstable Souls, of their *temporal*, as well their *spiritual*, goods: and care not what craft and deceitfulness they use that they may fill their purses; their Arts are infinite, and seen of every one but those who are deceived by them.

3. *Vain-glory*, or *desire of seeming* more knowing then other persons, is as strong a passion, ever since our first Parents were carried away by it, as any that molests our Souls. This goes masked many times under a vizor of *seeking Reformation*, advancing knowledge, and the like; when it is in reality *seeking applause*, insinuating into a party, and vaunting our own selves. The beginnings of this

this deluſion are many times very ſubtil, and difficultly diſcerned, except by thoſe who are very jealous of themſelves. Hence comes an itch to invent or publiſh new opinions and fancies; to quarrell for a new interpretation, and even go to Law for the primogeniture of a notion. From hence alſo, if ſharpned a litle by covetouſneſs, comes all ſeditions, diſobedience to Magiſtrates, hereſies, ſchiſmes, and rebellions. Is it not ſtrange to ſee an ignorant perſon, without comprehending or ſo much as taſting the principles of Arts and Knowledge, to judge for himſelf, and ſcorn to be guided; eſpecially in things of conſequence, where moſt caution is to be uſed? he that will not refuſe to be taught to be a *Shoe-maker*, ſcorns to be inſtructed in *Divinity*; and he will ſubmit to a *Maſter of a Trade*, that will not bow to a *Doctor*. A man well furniſh'd with this ſpiritual Pride, happens to be informed in ſome particular knowledge above the reſt of his condition; he immediately thinks himſelf inferior onely to Angels; inſtruction he deſpiſeth; all ignorance, yea and ſometimes Science too he defieth; and pretends to nothing but inſpiration, and, the conſequent of that, infallibility; then hath the Devil perfected his work in him, he is advanced as far in error as is poſſible, and becomes a ſeducer and an impoſtor.

4. Of all *Opiniaſtrety*, that which proceeds from *Cuſtome* and *Education*, is the leaſt abſurd; yet a fault it is alſo, and more difficultly conquerable then the reſt. For the errors become in a manner connaturall; and though a diſeaſe, yet have ſo tincted the Underſtanding, that it apprehends nothing but through them. And therefore the more

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any one knows in his error, the more difficultly is it eradicated; yet time, and labour will do much; one custome not being to be expelled but by another. From this force of Education it comes, that heresies and dissensions are for so many generations continued; that whole Orders, and sometimes Nations espouse one opinion; and that contrary to another as wise and learned as it self.

2. *Timorousness, baseness*, or *slothfulness*, is another origine of Errors, quite contrary to those produc'd by self-love; when a man seems to have no opinion of his own, but to assume the colour and tincture of those with whom he converseth. The *Opiniastre* takes for false what any other person affirms, the *Complaisant* for true. This is indeed the most peaceable way, and the best to make a fortune, but corrupts the judgement more then the other. For such a man either despiseth *Truth* as a thing of no value, not worth labouring for, or his own Soul, as if God had not given him reason; but had brought him into the World, and not endued him with sufficient ability to guide himself in it. Such men usually admire *other mens persons*, and take upon the credit either of a greater number against a less (which in difficult matters is very dangerous) or sometimes of a less against a greater. Or of persons not versed in what is desired to be known, as of a learned man in things of piety or secular prudence; of a pious man in matters of learning and the like: yet this is better then to take a mans judgement, because of some *externall* and *accidentall advantages*; as to think a man learned, or in the truth, because a friend or acquaintance. Or, I am of his opinion, because

I gain,

I gain, or hope to get, by him. Or, he is rich, for which Men hold him wise. He hath so many legions, therefore he hath reason. Or, he is in great Office, he is above us, therefore wiser then us; he is of our Order, therefore we must sustain him. From this admiration of persons it comes, that he is thought a good Preacher that sweats and labours in the Pulpit; or he a good Advocate that bawls at the Barr; or he a wise man that talks gravely. We also think him a wicked person or our enemy that is acquainted with such, as if all that converse together joyned in the same interest: him proud and insolent, that neglects a due civility; him ignorant, that is slow and silent; and him to have taken good counsel, that hath success. Hence also it proceeds that most Men admire what is *in fashion* and vogue even in Religion it self, and learning, as well as in clothes and phrases. That Men are taken with shews and splendor, and vain appearances; and are unwilling to go out of the track; but relinquish reason, and many times virtue it self, because they want company.

But that which most imposeth upon persons of learning and prudence, is; if they see a man say much truth, and well, they are apt to take the rest of his discourse upon that credit. The strong carries off the weak; and the Understanding once conquered, is not willing to try her strength a second time against the victor.

3. I will mention no more of the Passions; but in short reduce all the causes of errors to 2. heads of misjudging. The first is *too hasty assenting*, the second *too slow*. For the first,

1. There being no proposition, for which some-

what

what may not be ſaid; many Men (whether out of paſſion, intereſt, want of ability, leiſure, lazineſs, or whatever other cauſe) *reſt with the firſt appearance*, and by litle and litle take root, and fix in error. Alas how few *can judge* of probabilities! of them that can, how few *will take pains* to weigh and conſider? how many are concern'd that Error ſhould be Truth? and who are ſo eaſily deceived, as they that think themſelves wiſeſt? Hence it comes, that ſo many Men abandon themſelves to ſenſuality, covetouſneſs, and other vices, without remorſe, or diſcovering the fallacy? for they aſſume to themſelves certain reaſons built upon ſlight foundations, which they are *concern'd* ſhould be true, and therefore they will *not examine* them: but becauſe they have ſome (though but very ſmall) ſhew of reaſon, they ſerve them firſt for diſcourſe with others, and then to fool themſelves. As generally for all vice they urge

The example of other Men, the moſt, many alſo in proſperity, and many eſteemed good that yet are vicious ſome way.

That it is not ſo bad or dangerous, as is pretended.

That many ſin, yet but few puniſhed. And the like.

For pleaſure, ſuch as theſe,

That natural deſires are vainly implanted in us, if not lawfull.

That it is for poor and impotent perſons not to beſtow upon themſelves what they deſire; to bridle appetites and luſts is an argument of lowneſs of ſpirit, or want of power; and that by this, great perſons are diſtinguiſhed from mean ones and inferiors.

That

That if pleasures had not been fitting, Nature had not joyned them to those actions, which are mostly hers; and that therefore Beasts are alwayes regulated by them.

That no men, whatever they pretend, but use them.

That studying, or employment, is onely that pleasures, and rest, may be enjoyed in old age with more *gusto*.

That thinking is a dull formality; and desiring a laborious life, by him who can live at ease, is a busy folly.

So for Coveteousness.

That a good Patriot endeavours to encrease the stock and wealth of the Nation, which prodigals wast and consume.

That it is a great fault to spend and abuse those things, which may be put to good use.

That nothing breeds respect but wealth; that alone is equall to all things; the ransome of a mans life; the last appeal and resort of all calamitous persons.

That it is but storing up what is necessary, &c.

The like pretences and fig-leaves may be found for all other irregular and vitious desires. To which if a man by education, interest, passion, or any other way, be bias's'd and prepossess'd; and his indifferency removed; he will easily take up these plausibilities, and by them make his reason and truth truckle under his lusts and desires. *Qui vult decipi, decipiatur.*

But this fallacy of hasty judging reaches further, even the *learned* and *Philosophers* are guilty of drawing *universall conclusions* out of *insufficient inductions*.

The Inſtances are infinite, but not fit for this place. But ſee in common Converſation what argumentations are frequent amongſt us. Some profeſſing Religion, live not accordingly, therefore all Religion is hypocriſy. Some grave men are onely formall, therefore all gravity is formality. Some things are uncertain, therefore there is no truth at all, &c.

2. The laſt Error in Judgement I ſhall note, is contrary to the former, *i. e. too long deferring Aſſent.* When a man hath conſidered a Queſtion, and finds on either ſide Arguments; many times he will not put himſelf to the trouble, or for want of judgement he is not able to conſider, which is more probable, which eaſilier anſwered, &c. but ſits down with *ſuſpenſe of aſſent*; thinks, that of two ſo equall in probability, either part, or neither, may be ſafely taken; and is contented with *Scepticiſme.* In juſtification of this folly ſome have made a profeſſion, and inſtituted a ſect; defending that there is no propoſition ſo probable, but its contradictory is as probable: and that no man can be certain of any thing, againſt which any reaſon may be objected. So that we are not to beleive our ſelves awake, becauſe we, ſometimes, dream that we walk, think, eat, &c. A Doctrine more then brutiſh; for the Beaſts feed, and ſleep, guided by their ſenſes, notwithſtanding the manifold errors, and deceits of them, without any ſcruple of doubting; againſt humane nature alſo, and injurious to our good *Creator*, blaming him for giving us no more certainty then is needful or uſefull; and not ſuch a one as by curious perſons may be imagined. Tis alſo againſt their own practiſe;

practise; for what Sceptick ever refused to eat or sleep, pretending that the necessity of those actions was not grounded upon a principle of absolute certainty, or the like, which notwithstanding, they willingly suggest to others? Upon the testimony of senses, and reasoning upon the objects supplied from the senses, all the moments of our lives and fortunes depend, Peace and War, Government and obedience, and the rest. He would be very ridiculous, that being convinced of a robbery before a Magistrate, should plead that the senses of the witnesses might erre; that they might be at that time asleep, and dream they were robbed; that it is dangerous to take away a mans life without absolute certainty. In short, not to assent to sufficient evidence, *i. e.* to so much as all men are wont to assent unto, and upon which they set their lives and fortunes, seems to be a disclaiming of humane nature, and a silly affectation to be what man never was, is, nor can be.

5. I will instance in no more Errors, but proceed to the Remedies; of which some concern the *Educator*, others the *Educated*. For the first,

1. I would not have the *Instructor* to be offended, if his charge take not every thing upon his authority; *Obest plerumque iis, qui discere velint, authoritas docentis.* But encourage him to ask questions, and move doubts; accustome him to give his opinion and reasons in doubtful cases; especially such as fall out at that time, and upon the place. For want of such, let him censure the Ancients; let him accuse the murderers of *Cæsar*; jeer *Cato* for killing himself, &c. Quicken also and

waken his ſpirit, by giving him liberty to contradict you, when he finds reaſon for it; and when he doth not, do you ſhew him what arguments are againſt your ſelf. Encourage in him all thinking and exerciſe of the mind, and let him judge and cenſure freely what he reads or heares; ſparing perſons alwaies for charity ſake; and diſcourage him not for every error he commits. Take not all the talk to your ſelf; nor make to him long harangues, expecting a youth ſhould go along with you, and underſtand and beleive all you ſay. But diſcourſe with him much after *Socrates's* manner: which teacheth him to know things even before he learn them, *i. e.* by conſidering and comparing things obvious and familiar, to wind up to the knowledge of things unknown and obſcure. This will enlarge and exalt his ſpirit to an univerſall contemplation of the natures of things as they really are; and make him to admire nothing; to be ſurpriz'd with nothing; and not condemn every thing that is not caſt in his own mold, or framed after his own mode and taſt. Thus he will not be offended with ſmall matters, nor be amaz'd to ſee contrary humors, opinions, or faſhions; nor be like a man brought up in a bottle, ſee all things through one hole. It is alſo obſervable, that the more any one knows, the leſs is he ingaged in opiniaſtrety, but this I onely mention.

He that ſeeks truth, and to perfect his Judgement, muſt endeavour to render himſelf *indifferent*, *free*, and *diſengaged*, that he may be ready to paſs his Sentence *ſecundum allegata & probata*: which is chiefly by delivering himſelf from the power and dominion of all paſſions whatſoever.

Which

Which is done by regulating the *Imagination* (for there is their beginning) *i. e.* by subjecting it to reason and the Understanding; that it may not without consultation follow the suggestions of sense, and unruly motions of the Appetite. And this is not difficult if the particular occasion can be foreseen; but because that happens not frequently, it is requisite to set a continuall guard over our weakest place, where we are most obnoxious to the enemy; and to have a continual magazine of such sober and moderate considerations, as advice, reading, and experience will furnish. But if notwithstanding you cannot prevent these apprehensions, which indeed is difficult; I mean for a man to stand so continually upon centry, his arms ready and fixed, and in his hands; then at the time of the assault, retire; let the motion spend it self in vaine, and suffer it not to fix upon the object. But at the worst, play an after-game. If anger *v. g.* have prevailed against you, force your self to beg pardon; and let shame and (especially voluntary) punishment, and penance bring wrath to reason. So against Insolence, contradict your own, though lawfull, desires another time; and do contrary to what you most affect. In summe, observe your own inclinations (for accidentall Passions are not so dangerous) and watch over them diligently; which is also better and easilier performed, if you can procure a faithfull monitor to assist and advise you. Next, set not your affections too much upon any thing whatsoever, even not upon the publick, or works of Charity, which are not necessary; pursue nothing with eagerness and engagement. And think not,

when

when you have conquered three or foure times, that the war is ended. Passions are much the weaker by being overcome; but take heed they rally not. *Qui sani esse volunt, ita vivere debent, ut perpetuo curentur.* Good counsel is not to be taken as Physick, but as nourishment, continually received, ruminated, and digested. And lastly, when you are foiled, put some penance upon your self, and resolve upon greater diligence for the future. And using these means, doubt not, by Gods blessing, but to arrive in time to a sedate tranquillity of mind, and a clear understanding of the truth; a condition not more advantageous to the possessor, then gratefull to, and admired by, them with whom you converse.

3. The last means I propose of acquiring a good Judgement, is *consideration*, *weighing*, or *thinking* much upon the probabilities of both sides; and that not onely at the present, when the mind is engaged and concern'd in, and for, the business; but at leisure, suppose at night, when you recollect what you have done all the day; for then the mind is free to review, and revise her own actions. He that useth this, will find in himself other thoughts and conceptions then he can possibly imagine; and he will see the same difference as is betwixt looking into muddy, and clear, water. Hence it will follow that much business is a great impediment to him that desires to perfect his judgement; an experienc'd person is capable of engaging himself in many employments, but a beginner must not; nor in any one business that taketh up his whole time: for by that means indeed he may be well skilled in that one thing; but he cannot arrive at the

at the largeneſs and comprehenſiveneſs required to true Wiſedome. Againe, whatſoever conduceth to heighten, and, as I may ſay, to ſpiritualize, the Soul is alſo advantageous to wiſedome. And this nothing doth ſo much (of the ſeveral parts of learning and ſciences I have ſpoken before) as *Devotion* or *Contemplation*; which is a borrowing of light immediately from the Sun; and a lifting and raiſing up the Soul to God; who of his infinite goodneſs hath made the *reward of his ſervice* in ſome ſort the *effect of it alſo*.

Now the firſt conſideration a wiſe man fixeth upon, is the great *End of his Creation*; what it is, and wherein it conſiſts: the next is of the moſt *proper means* to that end: afterwards he weighs the *difficulties and hinderances*, he is likely to rencounter in his obtaining that end. After which he weighs all particular occurrences, how they conduce to, or at leaſt agree, with that end, and thoſe means ſo choſen. But for theſe, I refer you to ſuch Authors as have ſpoken expreſly concerning them.

CHAP.

CHAP. XIV.

Of travelling into Forreign Countries.

1. THE Advantages of *Travell* are, 1. to *learn* the Languages, Laws, Customes, and understand the Government, and interest, of other Nations. 2. To *produce* confident and comely behaviour, to perfect conversation and discours. 3. To *satisfy* their minds with the actual beholding such rarities, wonders, and curiosities, as are heard or read of. It *brings us* out of the company of our Relations, acquaintances, and familiars; making us stand upon our guard, which renders the mind more diligent, vigorous, brisk, and spiritfull. It *shews us*, by consideration of so many various humors, and manners, to look into and form our own; and by tasting perpetually the varieties of Nature, to be able to judge of what is good and better. And it is most usefull *for those* who by living at home, and domineering amongst servants, &c. have got an habit of surlines, pride, insolence, or other resty and slovenly custome. As also *for those*, who are entangled with unfitting companions, friends, loves, servants. *For those* who are seized upon with the vices of their own Countrey, such with us are Drinking, rusticity, sowrnes in conversation, lazines, &c. and then, every one must be sent into the place most proper to reforme him; as *Drunkennes* is not much used in *France*; less in *Italy* and *Spaine*. *Debauchery*

Debauchery with Women not so frequent in *Germany*, *Flanders*, &c. *Gaming* is common every where, but less in *Italy*. *Quarrelling* dangerous in Italy, and *Spaine*. *Prodigality* is often helped by setting a certain allowance, in a place where he cannot be trusted, where he is necessitated to live within his compass; or in prison; or shamefully run away without paying his host. It is also profitable for all persons learned, inquisitive, and curious: who, by the conversation of learned Men, and use of Books unusual with us, and Libraries, may very much augment their knowledge, as well as their experience.

2. I would not advise any young man to go abroad without an *Assistant* or Governor, a *Scholar*: one able, *to instruct* him in such ingenuous Arts, as are fitting for him to know; *to chuse* his companions (else a young man left to himself, not having to employ his time, must of necessity fall to debauchery, and evill company, who are alwaies ready to seize upon young straies;) *to assist him* in sickness, or any other necessity; to *advertise* him of his failers; *to exact* the performance of his studies, exercises, and employments; *to husband* his allowance; to *keep him* company, and *furnish* him good discourse, and good example.

3. Whoever would have his Son molded upon the forme of such a Nation, must send him thither young; that his tongue may be plied to their Language, and his whole carriage imbibe, by imitation, their manner and fashion, before tincted with any other. But if that design be not regarded (as I conceive it not very convenient for any

one to quit his own Countrey cuſtoms, [cuſtoms, I ſay, not vices]) then it is bet er to travell when they arrive at ſome judgement, to diſcern better from worſe; when able to furniſh diſcourſe, and by that means enter gratefully into converſation. Whereas being ſent young, and having no knowledge or experience, they cannot advantage themſelves abroad, but are there in a kind of amazedneſs; variety of objects, which they neither underſtand, nor value, confounding rather then edifying, them. And truly I conceive the chief reaſon, why Travellers have ſo litle (eſpecially good) converſation of the natives, to be, becauſe of the jealouſy they have of young Travellers; that nothing is to be advanced by their converſation worthy the trouble of their bad Language, impertinent diſcourſe, ſilly queſtions (for ſuch thoſe demands ſeem to be, which concern things to them familiar and obvious) and frequent viſits. Methinks therefore, it were better every one to be educated at home, to the ſubjection and obedience of his own Countrey Laws, and Cuſtoms; (except the Laws and Government be ſubverted, as it lately was; and except there be ſome ſuch Nation in the World, as admire all Laws and Cuſtoms but their own.) *Eteocles* would not give hoſtages to *Antipater* of the youth, but of grown Men. And the *Perſians*, when wanting a King, they ſent for ſome of the Royall Family, then hoſtages at Rome, were afterwards diſpleaſed at, and cut them off, as not agreeing with the manners and cuſtoms of their Countrey. Beſides 'tis better they ſhould ſtay, till by inſtruction and ſtudy they have arrived to a capacity of employing their time

time profitably and delightfully by themſelves; without being (as too many are) forced to ſeek divertiſement with others: then leave their Countrey at that age, when they ſhould be habituated and molded into the Laws of it. And this is the reaſon, why not knowing their native duty, and living as ſtrangers, licentiouſly, and not according to the beſt examples abroad; they bring home inſtead of ſolid virtue, formalities, faſhions, grimaces, and at beſt a volubility of talking non-ſenſe, &c. Yet ſome, perhaps, think them then well educated; and that forreign vanity is preferable to home-diſcretion. This is alſo the reaſon why they are forced, for paſſing their time, to apply themſelves to ſuch converſation as they can find; and good company being very rare and ſhy, but bad alwaies ready, and offering themſelves, 'tis no wonder if they run into extravagant expences as well as evilneſs of manners. Or if they ſcape theſe, then the Fencing, Dancing, and Language-Maſter catch them, from whom picking up ſome ſcraps and ſhreds of diſcourſe, at home they vent them for laces and rubans. Or at beſt of all, they ſow but gape-ſeed, which, if well husbanded, yeilds them a goodly crop of wonders in their own Countrey.

4. Exerciſes commonly learn'd in Travell are *Dancing*, *Fencing*, *Riding*, to which ſome add *Vaulting*, and anciently *Swimming*, (for which reaſon *Suetonius* takes notice of it as a ſtrange thing, that *C. Caligula*, ſo good at other exerciſes, could not ſwim) *Muſick*, and *Deſigning*. And theſe, I conceive, might as well, if not better, be learned in our own Countrey; were it not

either for the ſloth or opiniaſtrety of our Nation. The uſe of *dancing* and *fencing* is ſufficiently, if not too much, known; *riding* renders him maſter of the nobleſt and uſefulleſt of all Beaſts; eſpecially if he be ſo curious, as to enquire the reaſons of ſuch things, as the Maſter teacheth onely by routte. *Vaulting* makes the body active, but elſe is not of ſo great uſe as wreſtling were, if in faſhion; or ſwimming, which is both more healthfull, and many times proves to be of great conſequence and neceſſity. *Muſick* I adviſe not; ſince to acquire any conſiderable perfection in it, takes up too much time; and to underſtand litle of it, is neither graceful, ſatisfactory, nor durable. To thrum a Guitarr to 2. or 3. *Italian* Ballad tunes, may be agreable for once, but often practiſed is ridiculous; beſides I do not remember to have ſeen any Gentleman, though very diligent and curious abroad, to qualify himſelf with that skill, but when he came to any maturity, he wholly rejected it. *Deſigning* I adviſe to, but onely as a parergon, not an employment. And the ſmall Mathematicks Strangers learn in *France* ſerve to litle, beſides getting money to the Teacher.

Rules in Travelling. 1. Be very carefull with what company you aſſociate upon the way in penſion, lodgings, &c. But make no ſuch familiarity (except you have of a long time tried the perſon) as not to leave your ſelf liberty to come off when you pleaſe. Neither be ready to make or accept aſſignations of meetings, at Taverns, &c. Eſpecially be not the firſt motioner. Much time is loſt, ill acquaintance got, money ſpent, and many miſhaps come by it. Beſides they beget and draw in one

one another, the moſt idle alwaies contriving to twiſt-in another meeting.

2. *Suſpect* all extraordinary and groundleſs civility of foreigners, as a deſign upon your purſe; and what money you lend upon the way to Strangers, count it given, not lent. Nor ever declare what money or Jewels you have (of which notwithſtanding you ought to have a reſerve, not to be touched but upon extraordinary occaſions:) but alwaies make your ſelf poorer then you are.

3. *Make even* with your Hoſte for penſion, and all other demands, at the end of every month, and take his hand to an acquittance; for by that means you hinder all after-reckonings; and they are wont, at your leaving them, to pick ſome quarrell, or ſeek ſome pretence upon you to get more of your money. And ſo upon a journey, when you are not at an Ordinary, reckon with your Hoſte after ſupper. And where you never mean to return, extend your liberality at your firſt coming, or occaſionally as you have need of them, and defer it not till your departure.

4. *Injuries* from Strangers, eſpecially in their own Countrey, are eaſily, ſafely, and diſcreetly, put up; but never ſafely revenged where they have more friends, and power, then your ſelf. Eſpecially *beware* of intrigues with Women: infinite quarrels and Tragedies have begun there.

5. *For health*, without which you can do nothing. When you begin (eſpecially a long Journey) for three or four of the firſt days, or meals at leaſt, abate a third of your ordinary eating; the like do alſo at your arrival to reſt, till your body be ſomewhat accuſtomed to the alteration. In travelling,

eſpecially in hot weather, *drink* as litle as you can; eſpecially by the way, for that increaſeth your thirſt, heateth, and diſpoſeth you to a feaver. Mixe water with wine, but water alone to one ſubject to thirſt, makes him more thirſty.

6. If you find your ſelf indiſpoſed, or feaveriſh, *throw* in a glyſter, miſs a meale or two, cover your ſelf well in bed, that your body may transpire or ſweat, or elſe let blood. But if it ſeems by your wearineſs, unquietneſs, diſturbed ſleep, high pulſe, pain, &c. that it tends to a reall ſickneſs, call the Phyſitian betimes.

7. Have with you a litle *Venice-treacle*, or ſome ſuch *Antidote*; that if you eat any bad meat or drink, go to bed preſently after ſupper, or find any thing heavy on your ſtomack, or be tired with a long, wet, or tedious Journey, by taking a litle of it, you may reſtore your ſelf. *Lucatellos* balſome alſo (if well made) ſerves againſt ulcers, wounds, aches, galles, bruiſes by falls, and like accidents.

8. If your occaſions require you to voyage in hot weather, be very *very carefull* to preſerve your head from the heat of the Sun; be very abſtemious in your diet, and take the beſt care you can, your body be open. Accidentall heat alſo is beſt expelled by tranſpiration.

9. *Drink not* before you eat, for that quencheth appetite, nor at any time without eating, eſpecially no mornings drinks; and beware of raw fruit, the moſt pleaſant and newly gathered commonly is worſt; corrected much by eating bread with it.

10. *Temperance*, chaſtity, and moderate exerciſe are

are the great advancers of health and long life. *De reſto* in every Countrey obſerve the rules of health, practiſed by the diſcreeteſt Inhabitants.

CHAP. XV.

Of prudent chuſing a calling, or ſtate of life.

UPON the diſereet *choice of our calling*, or ſtate of life, depends our whole content and felicity: for if we chuſe that which is agreable to our inclinations and abilities, both of body and mind, we work cheerfully, our life is pleaſant, and we are conſtant to our purpoſes. But if, capable of better, we chuſe a worſe and lower, we eſpouſe a continual vexation: if we aime at what is above our capacity, we diſpond and deſpaire. Players fit their parts to their perſons; and let us exerciſe our ſelves in what we are moſt fit for. And if neceſſity force us againſt our inclinations, let us uſe diligence to comply with it as hanſomely as is poſſible: and at leaſt avoid vice, rather then purſue things, which are not given us.

2. In all our actions, the principal guide we have is *the End*; as in travelling the place whither we are to go directs the way. And ſince we have, by the law and condition of our Creation, one principle (*reaſon*) in us, which doth, or may and ought uniformely to produce all our operations, we may alſo have them all directed to the ſame ſcope and

intention. We are indeed compoſed of body and ſoul; and the body is guided by ſenſe; but the ſoul (the better part) is, or ought to govern the body, and it ſelf be governed by reaſon illuſtrated in Chriſtians, by Gods holy Spirit.

3. They who aime at nothing but *ſatisfying their ſenſe*, are ſuch as either, 1. never look before them, but live *in diem*, without care or prudence, paſſing their time in mirth and jollity, without deſign or conſideration, except to contrive that to morrow may be as this day; or to eſcape ſome preſent preſſure and difficulty which interrupts their delights. Or 2. do indeed adviſe and propoſe an end, but ſuch a one as is either not obtainable; or if obtained, not ſatisfactory, univerſal, or durable. Such are *pleaſures*, *riches*, and *honours*. Any, or all, of which to be made the principal and ultimate end of our actions, is great folly and madneſs. For neither will they avail us in ſickneſs and the calamitous parts of our life; whereto alſo they often engage us; and, in the proſperous, they are not in our power to command them when we pleaſe; nor keep them when we have them; nor ſatisfy us, if we keep them. They grow tedious and burdenſome, ſubject us to cares, ſorrows, envy, and dangers: and there is ſomewhat better, which is not lyable to theſe exceptions.

4. *Beaſts* do not deliberate, but work out of *inſtinct* of *Nature*; all of one kind the ſame way; (wherein they may be ſomewhat perfected, but not changed) without any general end or intention of their living or acting; though they have ſome litle particular ends of ſome of their actions. But deliberation is a conſiderate weighing of all reaſons

reasons *pro & contra* such an end, and the means to obtain it. *i. e.* how a man shall employ those powers and faculties, which God hath given him, either by nature or his own acquisition to that purpose, for which God hath given them. For there is one certain end, which all men may, and ought to propose as most agreeable and proper for their nature and condition.

5. This *intention*, *which* will sustain a man in all estates and conditions, *which* will have an influence upon his whole life and actions, which is a rock, whereon he may safely build in all conditions and accidents, is: To do as much good as he can, both to himself, and others. Which the holy Scripture calls *glorifying God* (a phrase demonstrating the reason why this is the universall end of our Nature) because that God created us all; and gave us our being and all that we have; and this not for our own sakes, for no rationall and intelligent workman doth so, but for his own sake: who is glorified when his works answer his intention. He being also the *universal good* of all creatures, what ever good we do, is a corresponding to, and as it were an assisting, him; a propagation of his interest, and consequently, a fulfilling of that end, for which he made us.

6. This is performed severall waies, as 1. by *serving him in his own house*, being members of his family, *i. e.* Officers in his Church, or Ecclesiasticall persons, whether active or contemplative. 2. By *serving him in the Common-wealth*, in actions of charity: and that, either as Magistrates, or private persons. In both which good is to be done by example, advice, and counsel, commanding,

ing, governing, rewarding, punishing, liberality, assistance of the weak and poor against oppression, &c. In all which the Magistrate hath greater opportunity and obligation to do good, then private persons. Many of these good actions also cannot be performed without wealth and reputation; and *riches*, if with due moderation and justice to this purpose desired and employed, are very good. For, these being the measure of all things in the commerce and conversation of mankind, 'tis impossible for him that deals amongst men, to be without them, and for him who is in an active life, and to do good, to be without a considerable proportion of them. And his *reputation* (I do not say popularity, but the good opinion of wise and virtuous persons) every one is bound to preserve, and to provide things honest in the sight of men also. So much *pleasure* also is to be allowed as is necessary to keep up the body in health, and cheerfull vigor; which the wise Creator also hath appointed, in that he hath joyned pleasure to naturall actions.

7. In *chusing a calling* therefore (the fitness whereof is onely in order to our glorifying God. *i. e.* our own Salvation) consider

1. The advantages or disadvantages to our end, or its contrary.

2. The temptations we are likely to undergo and meet with.

3. What strength, assistance, or hopes we have to overcome them.

But because it is not possible to judge of these but by experience, which the *Deliberant* is supposed not to have, but in some lesser measure; it is

is therefore neceſſary for him, to ask advice firſt of God, then of wiſe, upright, and experienced perſons. And

1. Thoſe who have an excellent faculty, or genius, to one thing above others, ſeem to be by God called to that.

2. Thoſe, who are by their Parents, or own choice, educated in one thing particularly, and find it agreeable to them, may ſafely acquieſce, and be perſuaded, that that calling is from God; as may alſo thoſe, who have as it were an hereditary calling, being borne to riches, and honours, may ſafely acquieſce in it, I ſay, provided they can overcome thoſe temptations of offending God, which do uſually accompany it. As all callings have ſome, and ſome very many more, and greater than others.

3. Thoſe, who upon any rational grounds, embrace ſuch a calling, wherein they are perſwaded they can ſerve God, and live charitably, and do good to their neighbours, may ſafely conclude that they are called by the ordinary providence of God; who is alſo the giver of reaſon to aſſiſt and govern us in thoſe things, which fall under its cogniſance.

4. Some, alſo, God Almighty calleth extraordinarily by his Prophets, Miniſters, or internall inſpirations, exciting to ſomewhat extraordinary, either in ſpiritual, or ſecular employments. Concerning whom we can give no rules.

5. Many men are not capable to chuſe for themſelves, being of weak judgements, unexperienced, biaſſed with ſome vice or irregularity: theſe are to ſubmit to the counſell of their friends; and the moſt

moſt diſintereſſed, and neereſt a kin, are the fitteſt to give beſt counſel.

6. It is in vain for him to ask advice that is not *indifferent* to all, or moſt of them; at leaſt ſo much as to be without prejudice, or to refuſe any propoſed, and not to love or hate any ſo much, but to be ready to change his paſſions upon the information of better judgements. Unindifferent are thoſe who are preingaged. As for maried perſons, it is in vain to conſult about ſingle life. For then, he can onely deliberate how to glorify God in a married eſtate. And if an eſtate be ill choſen, but irremediably, accuſe not God Almighty for the ill choice, but ſeek to amend it by more virtuous and pious living.

7. Going to chuſe, therefore, *place your ſelf as much as is poſſible in equilibrio*; and reſolve to chuſe the beſt as neer as your own diſcretion (the aſſiſtance of Gods ſpirit implored) and the advice of friends, ſhall ſuggeſt unto you. The beſt, I ſay not ſimply, but the beſt for you; conſidering your parts, inclinations, bodily health, and ſtrength, exterior advantages, and the like. And though no man is obliged under guilt of ſin to undertake the *abſolutely beſt* calling or eſtate; and that God Almighty hath not ſo made man for eternals, that he hath no care for temporals; yet in *Prudence*, and if he have a deſign of attaining Chriſtian perfection, he ought to make choice of that which he conceives the better.

2. That every man is to give an account of the calling wherein he is, and not of another: ſo a man is rewarded that lives and doth better in a leſs perfect ſtate, then he that doth leſs well in a more

more perfect; yet a more perfect ſtate is to be preferr'd, which affords more advantages of doing well, or better.

3. That though there is no lawfull eſtate, wherein heroicall virtues may not be exerciſed; yet theſe are much more eaſily and frequently practiſed in ſome then others.

4. That ſince contraries are ſo mingled in all our affaires; that nothing is ſo good, that it hath not ſome inconveniences joyned with it; nor any ſo probable as that ſomewhat may not be ſaid to the contrary; you are not to defer your reſolution, till all difficulties be cleared, and you be able to anſwer all things to the contrary; but it ſufficeth to embrace that which is moſt probable.

5. That, if your election be thus made, *i. e.* with indifferency, unpaſſionateneſs, and ſincerity, ſeek not to change, but ſettle your ſelf quietly in it: and make account that whatever you chuſe, you will ſometime or other repent of it, *i. e.* when you find the unexpected inconveniences and hardſhips of your own, and the ſeeming eaſe and conveniencies of another. The ſincerity of your choice needs not be doubted of, if you chuſe purely for the love of God; if you would have adviſed your friend to the ſame courſe of life; and if you would be content, when God ſhall call you, to be found ſo doing.

An old man in *Vitis P P.* being demanded of one, what he ſhould do, anſwered; our Works are not all of the ſame ſort. *Abraham* was hoſpitable, God was with him. *David* was humble, God was with him, &c. Therefore, what you find your Soul inclined unto, ſo as it be according

to

to Godlineſs, that do. It is true that one calling hath more opportunities of glorifying God, and of glorifying him more, *i. e.* with nobler and ſublimer actions. All men are not alike capable of thoſe heights; and by him, who after due conſideration, probably conjectures that he ſhall do very well in an active, and but meanly in a contemplative, life, here the active doubtleſs is to be preferred.

If you have made choice of an eſtate leſs advantageous, which you may change, be ſure to adviſe well before you do ſo; for many times wearineſs and inconſtancy adviſe a quitting of that, wherein it is really better for you to continue.

Though there be no ſtate, but may be more or leſs dangerous, or convenient for one then another; as where God gives greater ſtrength and plentifuller grace there is leſs danger from temptations; yet thoſe ſtates ſeem to be in themſelves beſt, *which* are not ſubject to ſo many temptations; *which* have the fewer avocaments from Religion; *which* have *more* incentives to, and occaſions for, piety; *more* good examples, *more* leiſure for devotion, *more* ſeverity towards our ſelves, *more*, and *more* heroicall, acts of virtues, *which* approach neareſt to the life of our Lord, and *which* ſhew moſt gratitude towards Almighty God.

Though God ſupplieth grace ſufficient to every one for his eſtate, and he that fails of his duty, doth it by his own default; yet he, who caſts himſelf into temptations, cannot promiſe himſelf to be aſſiſted by God. Upon this ground, *S. Paul* adviſeth young Women to marry. Temptations are from company, health, bodily ſtrength, wealth,

bad

bad inclinations, as to ambition, covetouſneſs, opiniaſtrety, deſire of liberty; opportunity of time, place, &c.

From the conſideration of which, and ſuch like, theſe rules may be taken notice of;

A good natur'd facil man is not fit for ſuch an employment, wherein he muſt neceſſarily converſe frequently with evil perſons.

A melancholick perſon is not fit to undertake a profeſſion of much ſtudy or ſolitarineſs.

A timorous ſpirit is not fit for Magiſtracy.

A covetous perſon is not to be a Merchant, or Banquier.

A man of bodily ſtrength and choler will not be a good Officer in War.

The ſleepy and drowſy are beſt imployed in a calling, wherein is much bodily activeneſs.

A raſh man not to be entruſted with a great affaire, eſpecially in War.

Let no man eaſily perſwade himſelf; that, what ever his calling be, his thoughts will be different from the reſt of mankind, that is in that calling; for all men are alike; have the ſame principles of thinking and acting; and the ſame way of deducing from, and acting by them. Eſpecially, let no man think, that Magiſtracy will change him, to the better eſpecially: look at his actions and converſation in his private life, ſuch will he be alſo in his Authority. And therefore let him not upon ſuch confidences, haſtily take upon him a calling, in which he ſees in general great inconveniencies or dangers, to the preſerving of his virtue, or innocence.

If

If you be conſulted concerning a perſon, either very inconſtant, paſſionate, or vitious, give not your advice; it is in vain: for ſuch will do only what ſhall pleaſe themſelves.

Never adviſe any one to a calling, which is much againſt his will, or inclination.

OF EDUCATION, ESPECIALLY OF YOUNG GENTLEMEN.

PART. II.

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OF EDUCATION.

PART II.

CHAP. I.

Of Civility.

IN this ſecond Part, are thrown together a miſcellany of obſervations concerning ſeveral the moſt uſual occurrences in *Active life*. Such as enter not into any Art or Science, but are the reſult of experience in the converſation and affaires of this World. I begin with *Civility*, as being the firſt to be learned and practiſed; and though many rules of it ſeem plain and obvious, ſuch as are fit to be inſinuated into the practiſe of Children; yet are they not to be neglected, but to be neal'd into youth, that they may not through defect of them, miſcarry in their age; as many great perſons have done, who truſting to their *juſtice* and *ſevere virtue*, have bin ruin'd for neglect of *compliance* and *civility*. For though Serpents are greater poyſons and preſent death, yet more men are deſtroyed by their irregularity in eating and drinking. All men are in ſome ſort *diſparata*; and even theſe who are under the relations of ſuperiority and inferiority, yet thoſe obligations being ſatisfied, as to all other matters, account themſelves as equals. And it is

neceſſary for every one, that would bring his purpoſes to effect, (which cannot be done without making uſe of other mens abilities; and the greater the deſign, the more Inſtruments are needful; and thoſe Inſtruments alſo not inanimate or neceſſitable, but ſpontaneous and free) to maſter the wills and powers of thoſe he makes uſe of; to make them, I ſay, to work cheerfully and readily for him; which is by *Civility* to let or inſinuate himſelf into their good liking, and voluntary aſſiſtance. For he who cares not to live void of offence towards others, renders himſelf offenſive and odious unto others; conſequently they comply not with him; they act for him, if at all, by force either of reward or puniſhment, and therefore no more, nor otherwiſe, then they are conſtrained. Thus, for want of civil addreſs, many men of parts and virtue become uſeleſs in their generation; but others alſo by their ſurly and uncompliant humor, grow diſtaſtfull in converſation, fall into contempt, whence follow affronts and quarrels; ſome alſo, are forc'd upon low and mean company, and thereby bring a diſhonour, not upon their perſons onely, but their Family and Parents alſo; who are look'd upon, as not willing or able to give them decent Education; and their Country alſo, if they happen amongſt Strangers, who are ready to cenſure hardly of that Nation, whoſe Gentry are ſo litle civiliz'd.

Againe, where there is much company, as in Cities, &c. there is alſo great variety of humors and diſpoſitions; and a greater care of *mary converſation*; as alſo where are perſons of greater and more piercing ſpirits, or curiouſer obſervers, as in

Courts, or amongſt *Forreigners*, who curiouſly take notice of many things which continual practiſe makes us paſs over; he who thinks to live contentedly or peaceably in theſe places without mortifying his own humor, and depoſing his natural inclinations, is of a ſhallow capacity, or an evil nature. *i. e.* he is either of a ſavage, fierce, inſolent diſpoſition, or of a ſtupid ſlothfulneſs. Both of them fitter company for Beaſts then Men, and for Deſerts then Cities.

Wherefore, *as a good Chriſtian*, for the glory of God, mortifies all his own paſſions and humors, and puts on thoſe, which are for his purpoſe, and according to his intention. Such I mean, as Religion and reaſon ſuggeſt. And as a good *Courtier*, for his intereſt complies with every one; is alwaies gay, cheerfull and complaiſant, without any humor of his own, onely borrowing that of the company. So in like manner, every civil perſon doth the ſame, ſo far at leaſt as to avoid all offending thoſe with whom he converſeth.

For *Civility* conſiſts in theſe things, 1. In *not expreſſing* by actions, or ſpeeches, *any injury*, *diſeſteem*, *offence*, *or undervaluing* any other. 2. In *being ready to do all good offices*, and *ordinary kindneſs* for another. And 3*ly* in *receiving no injuries* or *offences* from others. *i. e.* in *not reſenting* every word or action, which may (perhaps rationally) be interpreted to be *diſeſteem* or undervaluing. *Antigonus*, when one told him, that ſuch a one affronted him, anſwered, it may be ſo, but I will not be affronted. Indeed our *reputation*, which is onely pretended in this caſe, (were it really in danger) yet is not of ſuch conſequence many times

times, as peace and quietness; but we are ordinarily unjust and partial Judges of our own concerns, never looking upon our selves but with love and value. But however our patience is certainly a rewardable virtue (but whether the correction of a misdoer will reuseire well, is a difficult question) and is that so much recommended by our Lord, of forgiving trespassers against us.

Civility is not, therefore, *punctuality of behaviour*: I mean that which consists in certain modish and particular ceremonies and fashions, in clothes, gesture, mine, speech, or the like; is not using such discourses, words, phrases, studies, opinions, games, &c. as are in fashion in the Court; with Gallants, Ladies, &c. This is a constrain'd *formality*, not *civility*; a complying with the times, not with persons; and varieth with the age or season frequently, according to the fancy of mechanick persons, in their several professions: whereas the rules of *Civility*, founded upon Prudence and Charity, are to perpetuity unchangeable.

Compliments also are another thing, serve to a contrary end, and proceed from a different cause. *Civility* from *sincerity* and virtue; these from *duplicity*, and *deceit*. That *makes* friends, these *unmake* and hinder them; that *distinguisheth* one man from another, these *involve* all in *an equal adulation*. They consist in praising immoderately, and pretending greater love and friendship then either is deserved by, or intended to, him, to whom they are offered. He that useth them, beleiveth not himself, nor would have his Auditor beleeve his expressions, but I know not what greatness of

affection; he is alwaies offering and promising, never performing; asking pardon where there is no offence or necessity, but when it is commanded by God and reason, he will dye rather then demand it. These are imaginary services; notional, impertinent, humiliations; a solemn non-sense; an abusing of language, and putting together many good words to signify nothing. The use of this traiterous discourse (if any be) is to hide a mans-self (as Juglers and Mountebanks) in a cloud of good words, that the Auditor may not discover more of him then himself pleaseth. Or as Tradesmen keep you still in talk, lest you should too narrowly examine the wares they would put upon you. Officious lies they are, licensed by custome, and like the unproportionable garments, are faults of the age. Neither is flattery, encouragement to, or accompanying, in vice, or error; consenting to any thing prejudicial to a third person; a permitting to offend, or actually sining, or the like, any part of *Civility*. For this consists not but with *severe Justice*, reall *Charity*, and *solid Discretion*.

And therefore it, as all other virtues, requires an *early initiation*, and continual practise to arrive at a perfect habit of it. It concerns also Parents and Educators to see that the educated converse as much as may be, with his equals or superiors; not with servants or mean persons, lest he put on their manners, and playing *Rex* amongst them, he become apt to undervalue all others, and so become insolent. It behoves them also to give him no evil example by themselves, or others, but propose such Precedents, as they desire the young

Man

Man ſhould copy. In *France*, Fathers are wont to carry their Children, when youths, with them to viſit perſons of Quality, to ſhew them how ſuch demean themſelves, and to procure them a convenient boldneſs. Mothers alſo in *Italy* teach their litle Children pieces of Dialogues or Plays by heart; which they render and recite in their preſence, and are taught by them graceful addreſs in ſaluting, ſpeaking, &c. they alſo ſend their Children frequently in errands, and viſits to their kinred or neighbours; teaching them what to ſay, what titles to give, what anſwers to make to the demands moſt likely to be asked, ſomewhat alſo to furniſh diſcourſe, &c.

The young Man himſelf alſo, ought, as he grows in age, to obſerve the actions of others, eſpecially of his equals, and of ſuch as are moſt reputed for civility; and to note what becomes or misbecomes them. Alſo, what is practiſed by moſt, by perſons of higher quality, and by perſons of maturity and judgement. He muſt alſo watch over himſelf ſeverely, and once a day, at leaſt, call himſelf to account of his ſpeeches and actions. And alſo procure ſome friend to obſerve, adviſe, and admoniſh him of what is well, what ill, what might be better, done, or omitted. Laſtly to obſerve ſuch rules as theſe that follow, ſome of which are framed for youth, others for ſuch as are growing up, or arrived to ſome diſcretion.

1. Do nothing which may juſtly *ſcandalize* virtuous perſons; chiefly by any neglect of Religion, as by undecent behaviour in Gods Houſe, as ſeeking your eaſe, abandoning your ſelf to lazineſs

lazineſs and lolling, gazing about you, frequent changing poſtures, covering your face or head. Regulate therefore your ſelf by the example of the beſt and moſt devout in the place you live. Uſe not commonly or unneceſſarily the name of God, or of the Devil; not paſſages of holy Scripture; not mocking or profaning holy perſons, things, or actions: not onely becauſe theſe things are ſinfull, but undecent alſo; & practiſed onely by perſons of ill behaviour, or mean condition.

2. Do nothing that may offend anothers *ſenſe* or *imagination*. To ſtrike or pinch a man, is a clowns ſalutation. No carion, or excrement, is to be ſhewed to your companion, for you know not how ſqueamiſh he is. Approach not your mouth ſo near in diſcourſing, as to offend or bedew any one with your breath, for all mens breaths are offenſive. Be not naſty in your clothes, or about your body, in much ſweating (except in time of War or action) belching, biting, or cutting your nails, rubbing your teeth, picking your noſe, or ears, handling any parts of your body which are not uſually uncovered, nor thoſe more then needs. Sing not to your ſelf, nor drum with your feet or fingers in company, as melancholick men do. Grind not nor gnaſh your teeth, nor ſcrape or make any ſound to offend or interrupt others, not ſo much as lowd ſpeaking, except where neceſſity. Spit, ſneez, cough, &c. from the company for decencies ſake.

3. Let your *look* be pleaſant, compoſed, modeſt, confident. *Frowning* is apprehended to be a ſign of a cruel diſpoſition, as is noted of *Caracalla*. When you diſcourſe with any perſon, *gaze not*

upon him, as if you were taking his picture. *Nor fix your eyes* conſtantly on any one object; for that betokens impudency, or at beſt, amazedneſs, or contemplation, as *ſtaring* doth folly. *Wandring* and *inconſtant* looks expreſs madneſs, or unſetled thoughts; *winking* (if not a natural infirmity) is the action of light-headed perſons, as winking with one eye (like Shooters) is of maliciouſneſs and evil nature. A *ſharp* and *fierce look*, is as one that is angry. To *bite your lip* is uſed in threatening; to thruſt out the tongue, is ſcurrilous. To *ſink the head* into the ſhoulders, is lazineſs; the head erect and backward, is interpreted pride and arrogance, as letting it fall on either ſide, hypocriſy. To go with *folded arms*, is ſloth or melancholy; and in this, it is a natural ſuggeſtion to keep the breaſt warm, and defend it from hypochondriack pain; to ſet them a kembow is arrogance, and to *hang them down*, folly and lazineſs: to keep your hands in your pockets, or covered with your cloak, is a neglect of the company.

A *ſlow pace* is proper to delicate and effeminate perſons, an haſty one to mad men; ſtrutting is affectation, wadling is for the ſlothful and lazy, and in meaſure to dancers.

Speak not through the noſe, nor with any affected or unhanſome geſture, wrying the mouth, ſwelling the cheeks, liſping, &c. and when ſpeaking, cough not, nor uſe any interruption, for ſo do lyers when they invent what to ſay. A litle laughter is permitted, moderate ſmiling commended.

4. There is a certain *mine* and *motion of the body*, and

and its parts, both in acting and speaking, which is very gracefull and pleasing. *Cn. Pompeius*, saith *Tully*, *ad omnia summa natus habebat in voce splendorem, & in motu summam dignitatem.* This consists; 1°, in the *proportion and harmony* betwixt every mans person and condition; as for a young man to be active and sprightly, not mimical and restless: a grave man slow and deliberate, not dull and sluggish. 2° In *confidence*, opposed to sheepish bashfulness, when one knows not how to look, speak, or move, for fear of doing amiss; but alwaies blusheth, and is not able to support an harsh word, a chiding, an angry look, without being altered. 3° In *avoiding all affectation* and singularity; for whatever is according to Nature is best, and what contrary to it, alwaies distastful, and betrays vanity and indiscretion, that knows not to imitate the best. Nothing is graceful but what is our own. And therefore every one strives to work easily and freely, and with a seeming negligence, for such seems to procede either from Nature, or an habit. But constrainedness undervalueth an action; as doth also seeming to do all with design and study. Yet, affected negligence is worst of all.

5. *In eating*, at *meals*, the company is offended, if you eat with hands dirty, or unwashed after you have made water, or done any offensive action. If you hover over the plate or table, as an Hawk over her prey; if you handle others meat, be delicate, or take the best, or most, or formost, to your self. As the *Indian*, that seeing at the other end a dish that pleased him, leaped upon the table to fetch it: if you feed with both hands for fear of

loosing time, or keep your knife alwaies in your hand, or with the point upward: if you dip your fingers, or any thing you have tasted, in the sawce, or make a noyse in eating; cut or put into your mouth great morsels, or lick your fingers, or not wipe your mouth or spoon after eating.

It is against health to swallow your meat unchewed, or greedily, or much, or much variety, or delicacies: and against civility to eat after others, to throw your bones or offall upon the floore, to gnaw your bones, to handle dogs, &c. at the table, to observe what and how others eat, to dispraise or praise immoderately the meat, or smell to it; for if you suspect it let it alone, lest you offend others.

Present not to others what your self have tasted. Drink not, nor talk with your mouth full, or unwiped, or glass full; nor put the cup too far into your mouth as Children do; nor drink greedily, or so long that you are forced (as Horses) to breath in your draught; nor blow into any ones cup, or upon his victuals, tosts, &c.

Talk not at table any ungrateful or impertinent discours, nor be angry with your servants, nor do any thing which may interrupt the cheerfulness of the company. It is questioned whether it be civil to talk much at meals, because that hindreth the intention of the table, and it is not easy to avoid all offensiveness, especially in discourse about Divinity, the frequentest table-talk in *England*.

In *England*, Strangers, and justly, tax us for drinking before we eat, against health; drinking many in the same cup; and many times the snuffs left by the former; for eating much, much flesh, sitting

ting long at meals; not using forks but fingers, and the like.

6. In *Visitings* is much more ceremony and civility observed in some places then others. The *Italians*, and of them the *Romans*, are most punctual. The greatest cause hereof is the avoiding of misinterpretations, and quarrelling. This hath begotten an *Art of ceremoniousness*, so full of subtilties and punctilios, that it is an employment to learn them. And therefore, though in this Countrey of great freedome and litle jealousy, where persons of quality are neither so apt to give, or take, offence, they are unnecessary, or also unfitting; yet it may be fitting to know how to entertain a Stranger; or how we are entertained by him, or by any other that expecteth or practiseth this accurateness of ceremony. I have therefore set down the chiefest of their rules, for the most part out of the Book called *Il Maestro di Camera*, which is on purpose to instruct in those observances.

Women are not usually visited in the morning; nor Ambassadors, or persons of business, on the houre or day of their dispatch or employment. Women also have alwaies the upper hand, even in their own houses; and are intreated not to stir out of the Chamber of entertainment. If they will accompany further, many are wont to reaccompany them part of the way, and the Woman turns her back first.

It is better to give too much honour to any person then too litle; therefore better to carry himself as inferior to his equals, and equall to such as are not much inferiors. Inferiors also, if of parts, are to be better treated, for parts are equall

to honours or wealth. The more familiarly, the more honourably are inferiors, or equals treated, (but superiors the less) as to your table, to your bed-chamber, or closet, to your self in bed, dressing, or retired.

Neereſt the wall in *England* and *France* (I suppose becauſe the cleaneſt) is the honourabler place; in *Italy* the right hand, if two, the middle place, if three, walk together; becauſe eaſilieſt heard of both.

To make ſigns to one to be covered, is ſuperiority; ſo is to turn the back firſt at parting, to accompany the departed but a litle way, whereas your equall you wait upon to the utmoſt door or gate, the ſuperior to his Coach or Horſe.

The Viſiter ends the viſit, but not in the midſt of a diſcourſe; nor is he to ſtay as long as the viſited ſeems glad to receive him; but if he ſee his company much deſired, he may come the oftner. Short viſits are ſeldome tedious.

Perſons in the beginning of deep mourning uſe not to be viſited: and uſually they retire to ſome place out of Town, to avoid viſits. And if viſited, they are excuſed, if they uſe not the accuſtomed ceremonies.

Sick perſons alſo are not viſited, till ſo much recovered, that they can ſit up in their beds, and put on their upper garments; but ſervants are frequently ſent to enquire of their health; and the Gentlemen muſt wait upon the viſiters further then they would do in their Patrons health.

Viſits of congratulation and condoleance the ſooner the better.

The uppermoſt place of a table ought not to turn

turn its back upon the greateſt part of the room, nor to the door where the meat comes in, it ſhould alſo have the window before, or at leaſt on one ſide of, it.

In making viſits few things are obſerved; but in receiving viſits many: as, receiving a ſuperior or equal, he ought to be ſo clothed as to go abroad; and drawing near to haſten his pace as if he would have gone further to receive him; to meet him alſo at the bottome of the ſtairs, to accompany him to his Coach (it being a general rule to accompany the departer one degree further then where you receive him) and turn his back laſt.

Equals (though beſt received as you deſire to be received by them) are commonly received at the top of the ſtairs; and the Gentlemen meet them at the bottom (it is alwaies obſerved that that the viſiteds Gentlemen attend one degree at leaſt further then the Patron.) The viſiter alſo turns his back firſt.

Inferiors are received according to their qualities, ſome in the *Anti-camera*, ſome three, ſome two, or one Chamber off, or at the Chamber-door, or half the Chamber of entertainment. The receiver alſo turns his back firſt. Onely it is better to uſe too much, then too litle, courteſy.

With Strangers, extraordinary civility and freedome may be uſed; becauſe they come but ſeldome, ſtay not long, and have no emulation with perſons of your own Countrey. An eminent perſon not knowing how to entertain a Stranger, feigned indiſpoſition, and received him in bed.

If two ſend meſſages to have Audience of Compliment at the ſame time, to the later the Patron

commonly answers, that A B. is Lord of himself and time, but that at the same time he expects such a one.

If any one come to visit, whilst his superior is entertaining, ordinarily he is conducted to another room, where he is entertained by the Gentlemen; or if of lower rank, he staies in the *Anticamera*.

If an equal come to visit, whilst an equall is in the room, the Patron asks leave of the present, and leaving a Gentleman or two with him, goes to receive the new comer. If more be present; he needs not leave any Gentleman to keep them company.

To Persons of Quality, Audience is given with the Portiere (or hanging that covereth the door on the outside) down; publick Audience with it open; yet if then a Person of quality come it is also let down. Likewise at their entrance and departure the whole door must be opened (all their doors being made double:) it being an action of great superiority to give but half a door.

Seats also ought to be set ready before the visitants enter; and chaires with arms are more honourable then those with backs onely: and these then stools. The visitants or principal seat is to be set in such manner as it may look full upon the door of entrance, and the greatest part of the room; the Patrons with the back towards the door. If many visitants equall, their seats are to be set one besides another, or ordered along the wall which hath the foresaid conditions. If two, their seats are to be set so as to have the door on their shoulders, and that on the right hand of the

the door is the better place.

If it be neceſſary to deliver a meſſage to the Patron whilſt he is receiving a viſit: it is to be conſidered whether it be of compliment or buſineſs; and if of buſineſs, whether of great conſequence, or haſty; as alſo from whom it comes. If of compliment, the *M. de C.* may be more bold to deliver the meſſage of a much meaner perſon then the viſitant; alſo if the viſit be long, and the Meſſenger hath ſtaid. But if the meſſage be of buſineſs he muſt be more carefull, and not perform it except from a perſon equall, or not much inferior at leaſt; or it be a meſſage requiring haſt. But all meſſages from the Prince or much Superior, are admitted, be the viſitant who he will. A meſſage ought not to be whiſpered to the Patron in company with equals, but ſpoken aloud.

If there be many viſitants, and one depart before the reſt, the Patron leaveth the reſt and accompanieth the departer. And if whilſt he is conducting an equal, another equal enters; he entertains the new comer a while with the departer; then recommending him to ſome of his Gentlemen to conduct him to the place of entertainment, he accompanieth the departer, and then haſts to the other.

When viſitants are ready to depart, the Patron maketh a noiſe with his foot or chaire, that the Attendant may underſtand to lift up the Portiere; but he ought not to command him, or to do any thing which may ſhew ſuperiority in his own houſe. But if there be need of any thing, to ask leave of the viſitant to call for it. But viſited by inferiors, he may call or do what he pleaſeth.

If

If the visitants stay till it be dark, the *M. di C.* causeth to be lighted and set up in the Footmens station, a torch of white wax; and in the other Chambers, each two candles of white wax; and in the entertaining room two or more, as shall be necessary, which are to be brought in by the Gentlemen; also two or more in the *Anticamera* must stand ready to be lighted, to be born by the Gentlemen before the visitant when he departeth; who yet are not to turn their backs absolutely upon him. At the Hall door must be ready torches to be caried in like manner before him by the Footmen, or Pages if there be any; four at least for an equall, six for a superior, &c.

A man meeting his equall, or not much inferior, makes his Coach stop; the worthiest stops last, and departs first. A man in coach meeting his equall on foot, lights out of his Coach, and when they part he walks on foot a while after; and then remounts. For an inferior, he alights not, except he have business with him.

A Governor of a Place, through which his equall is to pass, sends to invite him before he enter his Jurisdiction; and if his invitation is accepted, he sends to meet him 9. or 10. miles, some of his Gentlemen in Coach; and so others as he draweth nearer; when near, the Governor goes to receive him in person; or if he please to honour him, under pretence of taking the Aire, he may go abroad that way he comes, and so receive him as he pleaseth.

7. The beginning and end of *Conversation* with every one, is *Salutation*: nor must you break company, though with intention to return speedily, except

except you first ask their leave. The inferior salutes first out of duty; and so doth the visiter.

Modesty is more gracefull then boldness, boldness then bashfulness, bashfulness then impudence. Countrey people know not how to look, but think they do best when most extravagant.

Endeavour not to partake of other mens secrets, *i. e.* either Letters, Books, Papers, Discourses, &c. if any thing be given to another to read, take it not out of his hand, nor be hasty to see any curiosity the first; nor be curious to know what any one is doing or studying, or with whom.

Whisper not with any in company, for the rest suppose you talk of them; but if you have any private business, take him aside after you have asked leave, and when none is discoursing: and when you discourse privately, eye no man of the Company.

When you walk to and againe, turn your face towards your superior; and if you meet a superior in a narrow way, stop, and press to make him more room, for it is an action of respect.

Beware of sullenness, melancholick, furious, silence; as if you observed and censured what every one spoke or did. And if all the Company laugh, do not you act the grave.

Pride, insolence, statelines, imperiousness, angriness, are not signs or qualifications of a Gentleman, but the scandals of *Conversation*. The greatest Magnetismes in the World are *Civility*, conforming himself to the innocent humours, and infirmities, sometimes, of others; readiness to do courtesies for all, speaking well of all behind their backs.

backs. And 2ly *Affability*, which is not onely to be used in common and unconcerning speech, but upon all occasions. A man may deny a request, chide, reprehend, command, &c. affably, with good words; nor is there any thing so harsh, which may not be inoffensively represented. Consider, that the meaneſt person is able to do you both good and harm.

Esteem the faults you commit against others to be great; those of others against you to be small.

Answer no man till he hath spoken, for those who are impatient to hear, are rash to censure: nor turn your back upon, nor correct, the speaker: depart not before he hath done, prevent him not by helping him out what he seems to have forgot. Tell not what comes into your fancy in the midst of anothers discourse, nor seem to know what he would say; if you think fitting to interpose, do it not without asking leave; else you hinder the discourse to be understood, and make what is said to be misinterpreted; whence many unnecessary arguings, and confused tattles before the matter can be cleared. Say not, I knew this before, but accept what is said as new, and in good part.

Be not magisterial in your dictates, nor contend pertinaciously in ordinary discourse for your opinion, nor for a truth of small consequence. Declare your reasons, if they be not accepted, let them alone; assure your self that you are not obliged to convert the whole World. It is also an uncivil importunity to clash with every thing we dislike, or to confute every thing we think is false: to formalize upon all the foolery and non-sense we

we hear. Let us not contraſt with the whole World, as if we were univerſall reformers. In a controverſy ſay not all you can, but what is neceſſary. Alſo if what you report is not beleived, do not ſwear it, nor uſe any imprecations upon your ſelf, nor lay wagers, nor take your ſelf engaged to defend it, or that he, who beleives you not, affronts you. So neither repeat the ſame things frequently over; if the company harken not to you, let them chuſe; ſuppoſe it your own fault, who ſpeak not what deſerves their attention. If they underſtand you not, blame your ſelf who either ſpeak not clearly, or accommodate not your ſelf to your Auditory.

After a man hath told a ſtory in your preſence, ask not, what's the matter; for that ſhews that you contemned the ſpeaker, and minded not what was ſpoken; beſides you make him your inferior to tell a tale, as often as you are pleaſed to ask it.

He that ſpeaketh much, cannot ſpeak all well. Beſides it is an injury to the reſt of the Company, who expect to be heard, every one in his turn. Yet better to ſpeak much then nothing at all, except it be apprehended to be *Diſcretion*.

If you live in a place where the Language is ſpoken in an evil Dialect, do not affect to ſpeak either purely, or badly, but as the beſt of that Dialect ſpeak. And avoid all big and hard words; remember how the *Lyon* cruſhed the *Frog*, whom he ſaw ſo contemptible, after he had made ſo great a noiſe.

All obſcenity, whether in matter or words, proceeds from, and creates, evil manners; and renders

Gentleman contemptible. But amongſt clowns he is moſt accepted, *i. e.* is the greateſt clown, that uſeth it moſt. The reaſon why ſome words are immodeſt, others ſignifying the ſame thing, not, is: becauſe they repreſent the diſpleaſing object at a diſtance, through another light, and covered with another notion; ſo that the offenſiveneſs is not that which at firſt appears to the imagination; (ſo Toads and Vipers cauſe not that effect in us when ſeen a far off.) It appears ſometimes under a Metaphor, or ſome other tranſlatitious expreſſion; which is a corrective to the harſhneſs and unpleaſingneſs of the other.

The ſame cautions preſcribed in ſpeaking, or greater, are to be obſerved in writing; the neglect of their pens hath ruined very many; and particularly the great Maſter of Civility, the Author of *Galateo*. For going to preſent to the *Pope* a petition, by miſtake he delivered a copy of licentious Verſes writ by himſelf: whereby he loſt the *Popes* favour, his own reputation, and all hopes of further advancement.

CHAP.

CHAP. II.

Of Prudence.

1. THE *Prudence* here ſpoken of, is not that Wiſedome of the Philoſophers; which, that we may live happily, *would* never have us experience ſorrow, or trouble; *would* reduce us to ſpeculation, abſtinence from employment, and a life abſtracted from common converſation. That teacheth to menage action, publick affairs and negotiation with others; this ſhews how to eſcape inconveniencies, and ſufferings, by withdrawing from buſineſs, and living with, and to, our ſelves onely; which that teacheth to avoid by diſcreetly governing, and regulating our actions. The Philoſopher perſwades us to chuſe the perfecteſt, *i. e.* the moſt quiet, innocent, retired, manner of life; this Prudence to live moſt perfectly, *i. e.* with the leaſt inconvenience, or evil conſequents, which may diſturb our happineſs, in a common or active life. The one adviſeth temperance by abſtaining from all Banquets, Feaſts, &c. this ſhews how to be abſtemious, though you come to them. The one tells us that the way to avoid danger, *v. g.* is never to go to Sea; this, ſince we are embarked, would have us govern our ſelves, and ſteer our courſe in the beſt manner. Whether of theſe is better, I now diſpute not; but ſuppoſing a man to have already made choice of an active calling, then Prudence is of great force; to foreſee all conſequents, and avoid the bad; to act effectually,

and

and the ſhorteſt way; to chuſe the beſt means; to menage croſſes and hardſhips; and be content with what ſucceſs God ſhall give.

2. Signs of a wiſe man are theſe; he rather hears then talks; beleives not eaſily: judgeth ſeldome, and then not without great examination; deliberates long, and when reſolved, is conſtant, and changeth not without ſolid reaſon; and having deliberated, fears not to repent. He ſpeaketh well of all; defendeth the fame of the abſent; courteous, not flattering; readier to give then ask or receive; ſmiles rather then laughs; is moderately grave; honoureth his Superiors; attributeth the glory of good actions to his companions, rather then himſelf; obſerves his friends, but doth no unworthy action for their ſake; is ready to aſſiſt and pleaſure all, even the unknown; yet without offending others: conſidereth both events, that whatever happens, he may be like himſelf, neither exalted nor dejected; avoids anxiety, melancholy, and moroſeneſs; what he doth, though neceſſitated, yet doth it not as unwillingly, but makes a virtue of neceſſity: is even in his carriage, true in his words, the ſame in ſhew and reality, and beleives ſo of others when he hath no reaſon to the contrary; he admires none, derides none, envies none, and deſpiſeth none, not the moſt miſerable: he delights in the converſation of wiſe and virtuous perſons; profereth not his counſel, eſpecially when he underſtands not well; is content with his condition: nor doth any thing through contention, emulation, or revenge, but ſtrives to render good alwaies even for evil. He laboureth to know ſo much, as to be able to depend upon his own judgement, though he

he do it not. *Abi tu & fac similiter.*

3. *Prudence* depends upon *experience*; without which no man, of ever so great capacity, can any more arrive to be a wise man, then a fruit to maturity, without time. And *experience* is either of other men, which we see, read, or hear; or of our own affairs. This is the harsher Mistress, and happy is he that can learn of the other, and arrive to perfection, though in his old age. Hence it is, that most men understand that onely wherein they are most practised; as many know what is to be done, but neither how to go about it themselves, nor to direct others; such have much study, litle experience. Many can advise well, but themselves cannot act. Many can menage a business if not opposed; and many better if opposed: as many are not able to beat or chaffer, though they know the prices; and many ignorant of the prices, yet bargain cunningly. For the rules of business are the same, though the subjects are divers; conversing much makes a man bold and confident; and engaging in business fits for more business; for *Di cosa nasce cosa.* And therefore it is no wonder that many Citizens (Merchants especially) prove wise-men, and in the late Wars also excellent Soldiers; because much practised to treating, and negotiation. The like is also of Lawyers. But many of both these Professions, thereby accustomed to value small gains, contract such a narrowness of spirit, and tincture of interest, that it scarce ever leaves them. Nor do I perceive Lawyers fitter for state employment then Merchants; they having both particular Trades, and differing, as to publick Government, no other-

wise then an *East India*, or an *Hamborough*, Merchant, in reference to traffick. For though the professing of Law may seem to intitle to somewhat more knowledge in governing (of which Laws are the rule) yet in effect it doth not; because their practise and study is about just and unjust; about *meum* and *tuum*; the petit interests and controversies of particular persons; not the Government of a Prince over his people; or his negotiations with his Neighbours; which depend upon different principles, seldome considered by those who deale between private persons. Besides that the tying of Princes to the formalities of Courts, tediousness of Processes; and casting the Laws of Government into the mold of the Laws of private interest, must needs be great impediments unto it.

4. This *Prudence*, you see, is quite different from *cunning*, the advantage of Fools, and wicked men, who mistake them for the same. For the *Prudent* mans aime is to secure himself, and interest, (the wisedome of the Serpent recommended to us by our Saviour;) to be in such a condition in all estates, as to be able justly, honourably, and openly, to make use of all opportunities, and occasions for his own advantage, toward the obtaining of the great end of his Creation. *Cunning* measures Justice by escaping punishment, and wisedome by success, reputation by wealth or power, and the satisfaction of others by his own interest. A *Prudent* man deals so sincerely, that he fears not the examination of his actions or purposes; and is not afraid to have witnesses, if it were possible, of his thoughts.

The

The *crafty* builds his Houſe under ground, *celat, tacet, diſſimulat, inſidiatur, præripit hoſtium conſilia,* and in order to his own advantage he looks upon all other men as enemies. And to theſe purpoſes, he uſeth many artifices; as taking advantage of the perſon, if in neceſſity, intangled in vice, fear of puniſhment, or diſcovery; if in danger, humor, paſſion, any weakneſs or ignorance: he alſo watcheth the time, if in mirth, drinking, ſorrow; if inadvertent, if eaſy; he makes uſe alſo of his authority, reputation, and ſuperiority, to impoſe upon inferiors. He pretends great kindneſs and affection in general expreſſions; or particular ambiguous ones; or ſuch as he will not be obliged by; for he intends nothing; nor hath he, or ever intends to have, any friend. But his great engine is a *ſmooth tongue*, and a competent ſtock of *Wit*.

5. Perſons paſſionate, fanciſull, intemperate, are wont to apprehend things ſtrongly; and ſo apprehended to beleive, and affirm to others, and act accordingly themſelves: and if ſuch men be of reputation or power, they often do much harm. Very wiſe men alſo are oftentimes reſolute, and moſt obſtinate in their opinions; for being uſed to thinking, they apprehend much of their object, *i. e.* in a ſhort time they overlook the reaſons, circumſtances, probabilities, collect conſequences, &c. which actions familiarize the object to the faculty, and this renders the reaſons of the contrary ſide, leſs probable. Even as our converſation with a man breeds ſome degree of kindneſs and friendſhip, though the man himſelf be not worth our acquaintance. Wherefore every *Prudent* man ought to be jealous and fearful of himſelf,

ſelf, leſt he run away too haſtily with a likelyhood inſtead of truth; and abound too much in his own ſenſe.

6. All eſtates are equall, *i. e.* Men may be happy in every ſtate. For ſecurity is equall to ſplendor; health to pleaſure, &c. Every ſtate alſo hath its enemies, for *Deus poſuit duo & duo, unum contra unum.* A rich man becauſe rich; the poor man hath as poor neighbours, or rich ones that gape after that ſmall which he enjoyeth: beware therefore how you offend any man, for the offended joyns againſt you; and be ſure you hate no man, though you think him an evill or unjuſt perſon. Nor envy any one above you; you have enemies enough by your own ſtate, make no more; but rather, procure as many friends as you can to uphold and ſtrengthen you. Every man hath alſo an enemy within himſelf; he that is not cholerick is covetous, is luſtfull, is facil, I mean by Nature, for if he hath ſubdued theſe natural deſires, 'tis otherwiſe. Nor can a cholerick man ſay; I am to be pardoned; 'tis natural to me; ſuch a one is not ſo. For that ſuch a one hath alſo his infirmity, his inclination, which perhaps is harder to conquer then yours. Beſides what is according to nature, is ſeldome perceived by us; a cholerick man perceives not when he is angry, at leaſt thinks it no great fault. Therefore it is neceſſary to have an Adviſer.

7. *All men*, therefore, *are evill Judges of themſelves*, and think they do well many times when they ſin, and commit ſmall errors when they are guilty of crimes. It is alſo in our life, as in Arts and Sciences; the greater differences are eaſily diſcerned,

discerned, but of the smaller moments onely the wise and skilful in the Art can judge. Many vices also, though contrary, yet are like to virtues: the confines of both are the same; and the exact limits and boundaries difficultly fixed; as of pride and greatness of spirit; Religion and Superstition; quickness and rashness; cheerfulness and mirth; so of ambition and sufficiency; Government and Tyranny; liberty and licentiousness; subjection and servitude; covetousness and frugality; and so of the rest. And yet *Prudence* chiefly consists in this very exactness of Judgement; to discern the one from the other; and give to every cause his proper actions and effects. It is therefore necessary for every one, that desires to be a wise man, to observe his own actions, and the original of them, his thoughts and intentions, with great care and circumspection; else he shall never arrive in any tolerable manner to the knowledge of what he doth well or ill. And left all this diligence should be insufficient, as the partiality to himself will certainly render it; it is very requisite for him to chuse a friend, or Monitor, who may with all freedome advertise him of his failings, and advise him remedies. Such a one, I mean, as is a discreet and virtuous person; but especially, one that thrusts not himself upon the acquaintance of great Persons; nor upon employments scandalous for opportunities of injustice; that bridleth his tongue, and wit; that can converse with himself, and attends upon his own affaires whatever they be. Insinuate your self into a confidence with him; and desire him to observe your conversation, and seriously and friendly admonish you of what he thinks

thinks amiſs; and let not his modeſty reſt till he condeſcend to you: for do not imagine that you live one day without faults, or that thoſe faults are undiſcovered. Moſt men ſee that in another, which they do not in themſelves. And he is happy, who in the whole ſpace of his life can attain to a reaſonable freedome from ſins; and that with the help of old age alſo, that great dompter and mortifier of our luſts and paſſions. If he inform you whether true or falſe, take it not patiently, but thankfully; for the advantage is the ſame (which is to break the inordinate affection you bear towards your ſelf,) and be ſure to amend: thus you both get a friend, and perfect your ſelf in wiſedome and virtue. When you conſider, that you muſt give account of your actions to your vigilant reprover; that other men ſee the ſame imperfections in you, as he doth; and that 'tis impoſſible for a great man to enjoy the advantage of friendſhip, except he firſt diſrobe himſelf of thoſe qualities, which render him ſubject to flattery, *i. e.* except he firſt ceaſe to flatter himſelf. A good Confeſſor in Religion will ſupply much of ſuch a Monitors work; though the one doth it judicially, the other onely in familiar converſation. And how much more worthy is ſuch a one of entertainment, then thoſe, who come to your table to make ſawces, eat your meat, cenſure their neighbours, flatter, and deride, you?

8. If a friend tell you of a fault, imagine alwaies (which is moſt true) that he telleth you not the whole: for he deſires your amendment, but is loath to offend you. And *nunquam ſine querelâ ægra targuntur.*

There

9. There is litle or no difference betwixt not deliberating and deliberating in paſſion; except that this is the worſe, as engaging more, and more irrevocably in error. For he that being out of the way, and is reſolved to go on, ſtrays the further.

10. The fore game, a wiſeman plays, is to foreſee and avoid; but the aftergame is to carry himſelf with courage and indifferency. And therefore *Cato* falling into a calamity, not by his own fault, ſhould not have rid himſelf of it by a greater wickedneſs; but by his conſtancy and generoſity have ſhewed to the World, what a wiſe man ſhould do in ſuch a caſe.

11. All mens apprehenſions naturally are alike; what one ſees red, another ſees not green; and Aloes is not bitter to one, and ſweet to another; and their firſt thoughts upon them are the ſame. And that one man is more learned, is not becauſe he knows otherwiſe then another; but it is becauſe he knows more conſequences, and more propoſitions by his greater induſtry and experience. The conceptions according to truth are alike and the ſame, but falſe are infinite; wherefore if you find one man ſingle in his judgement, be wary of him; he either knows more then all others, or there is ſome ill principle in him.

12. No evill man but hath irregular paſſions; which paſſions are offenſive to evill perſons, more then to good; (for good men are humble, complaiſant, &c.) Therefore one evill man agrees not with, nor loves to deal with, another.

13. Every man hath a tender place; which when touched by the hand of God, afflicts him, and

and he complains. And those, who are most engaged in the World, have more tendernesses, as riches, family, reputation, bodily infirmities, &c. Wherefore a wise man provides before hand a stock of patience. And fortifies the dangers by good considerations, and by taking off his affections and passions from them.

14. The things of this World seem greater at a distance; the things of the other World greater near hand. Because those are fully known; and comprehended alwaies with passions of love, fear, &c. For they enter in by the senses; which, being natural, and not free Agents, work *ad ultimum virium*, and entertain their object as much as they can. Besides, the objects are themselves clothed with many circumstances, pomps, and shews; which make them seem great and taking: and without these they would be naked, and nothing. But spiritual things move onely the Soul and spirit; which receives not without arguing and disputing, *i. e.* without something of truth, and rejecting apparences. Wherefore a wise man is wary of the things of this World, and admits them not confidently.

CHAP.

CHAP. III.

Of Converſation and Diſcourſe.

CONVERSATION caſuall with many, voluntary with few, of buſineſs to be denied to none. Have many acquaintance, one friend, and no enemy.

Some keep company to ſpend their time, and ſaunter away their age; ſuch care not much with whom they converſe; nor is their company either gratefull, or beneficial.

Others for pleaſure and divertiſement, to laugh and make themſelves merry, and ſo paſs their time.

Others for intereſt; and that either honeſtly, or deceitfully, as by gaming, debauching, hectoring, and overreaching, &c.

Great care is to be taken in choice of the companions, with whom a man is to converſe much, or a long time, or to truſt with buſineſs of conſequence. As the *Italians* ſay; meaſure it a hundred times, before you cut it once; at firſt ſtanding upon your guard, till you diſcover their Inclinations. And

Firſt, *Avoid*, as much as you can, *the company of all vitious perſons* whatſoever; for no vice is alone, and all are infectious.

Of *Swearers*, prophane, and blaſphemers; leaſt Almighty God lay to your charge the neglect of his intereſt, and honour, in your pre-

ſence uncontrollably affronted; whilſt you are ready to reſent and vindicate every ſmall offence done to your ſelf.

Of *Hectors*, and thoſe brutiſh perſons, who either for gain, or ſatisfaction of their beſtial arrogance, care not whom they debauch or affront. Inſolent Children of Hell, ruiners of ſo many perſons and families.

Of *Scoffers*, who put their own faults in the back end of the wallet, but diſcover all they know of others. With ſuch no peace is durable.

Of *a perſon ſcandalous* either for Profeſſion, or manners, for you run his hazzard, and eſpouſe his diſreputation.

2. *Avoid* alſo conſorting with thoſe *who are much ſuperior*, or *much inferior* to you: Inferior not onely in degree and externall quality, but eſpecially in parts. *Tanti eris aliis, quanti tibi fueris.* Your own thoughts and deſigns will be ſuch as your companions are; and low fortunes breed many times degenerous purpoſes. He that makes himſelf an Aſſe, 'tis fitting others ſhould ride him. And it is a very mean ambition to be the beſt of his company.

With *open*, upright, plain diſpoſitions, as alſo with the *cheerful* aud facetious, there is no difficulty in converſation; except where they meddle too boldly with other mens lives; but theirs is Satyre, not calumny.

With *reſty*, froward, ill natur'd humors, who are hard to pleaſe, and think it grandezza to be harſh and parſimonious of good words, and ſupercilious towards their equals, few converſe who intend not to gain by them.

From

From all *good natur'd* persons, women, and drink, keep your secrets. And with such as are wholly bent upon their own interest, discours not upon what concerns their interest.

They who pretend to *cunning* observe, and make much of a rule, which I think it is not amiss to know, to beware of, and fortify against, but not to practise it; which is, to observe every mans imperfection, (for few there are but have such a one) and accordingly to apply themselves. As for example

1. With such as are swelled with conceit of their Nobility or Wealth, if they have business; they give them respect enough; if they have not, yet they pay them with their own coin; no matter if they deceive themselves with the opinion that they are honoured according to their merit or desire.

2. All humorous persons are weak, and conscious to themselves, that they stray out of the plain way of the reason of Mankind; wherefore he that will take the pains to comply with, rules, them.

3. Such as having imposed upon themselves certain Laws of ceremonies, &c. would also oblige others to the same; (which proceeds many times from Melancholy and not pride) their weakness is manifest.

4. With morose persons, they deal freely, openly, and familiarly; that they may think they see through their designs, and so they are stricken in the right veine.

5. Those who are curious to pry into other mens matters, are commonly malicious; no friend-

ſhip with them, as neither with a proud, nor an angry, perſon.

6. With ſuch as are in diſgrace with Superiors; they converſe not much, and are wary how they offer them help, &c. for they faſten as men drowning upon any ſhew of aſſiſtance.

7. With ſuch as are in grace with the Prince, they keep good correſpondence, and ſeek their favour; and though mean perſons, yet they deſpiſe them not, for they are choſen by his judgement. But they do as they, who in a dark night follow him that hath a torch, though a rogue, or a beggar.

Give no man juſt cauſe of offence; nor reſent too vively injuries towards your ſelf. But if after your care to avoid quarrelling, you happen upon ſuch brutes, as either to try your mettal, or out of a beſtial love of injuriouſneſs, (for ſuch *Hectors* this age hath brought forth in greater plenty, then any other I ever read of) the beſt way is to reſent it briskly; and threaten ſeriouſly, at leaſt; if you do not chaſtize, the inſolency, that makes injuring a profeſſion.

Chuſe therefore the converſation rather of *ancient men*, for their teſtimony is of greater force; of ſuch perſons as are famed for virtue and wiſedome; (for ſomething is alwaies to be learned by them) and ſuch there are many, but they offer not themſelves, but expect to be ſought out, and admit not every application without choice.

So much for *Converſation*, it follows of *Diſcourſe*.

Men are commonly judged by their *Diſcourſe*, and

and therefore it is necessary for a wise man to regulate that, almost in the first place. *Discourse* is either concerning. 1. *Raillery and mirth.* 2. *Other mens lives and actions.* 3. *Occasional, as History, News, &c.* 4. *Erudition and edification*; or 5. *Business and interest of self or friends.*

1. Those, who take pleasure in *exposing others to contempt* and *derision*, either by imitating their actions, or imperfections, or by jeering and mocking them, avoid, as you would the heels of an Horse, that kicks every one he can reach: if you cannot, take the part of the abused; blame the action, spare the person; or if the person be known, excuse the action; if neither can be done, praise the person for some other good action or quality; so have you an *Antidote* against the *poyson.* Indeed there is no greater enemy to Peace and Charity then the *Railleur.* For, as ordinarily it is the sooty oven that mocks the black chimney; so one jeer seldome goes forth, but it returns with its equall; and they together beget a quarrel. Besides, to abuse *inferiors* argues a mean and contemptible spirit; *Superiors*, is dangerous; and a word often provokes them more then an action. To abuse *a friend* is to lose him; a Stranger, to lose your self in his and the Worlds esteem. *Those* mocks are most resented which touch a mans *reputation*, chiefly that of *wit* or *discretion*; for of that even fools are chary, and every one rather confesseth his forgetfulness, then ignorance: next *those which* are for particular actions, rather then in general, for they seem to have more of *truth*, these of *wit*; *which* are of some secret imperfection; *which* are of that

wherein a man prides himſelf. Since *Francis I.* time (who giving *Charles V.* the lie, and challenging him to a duel, was refuſed) the *lye* hath been counted a great affront; and many exaggerations are made of that abuſe. But had not that King (perhaps in juſtification of his own raſhneſs) ſaid, that he was not a Gentleman that would take the lye; I do not beleive that would have deſerved a ſeverer chaſtiſement then other imputations; I ſpeak in converſation, for Laws take no more notice of that then others.

Yet it ſeems, to condemn all *raillery* is to tether the *wits*; and therefore if preſerved in a mediocrity, it might be allowed. For it makes men ſtand better upon their guard, when they know that they are likely to hear again of their actions; beſides it inureth them to bear harſh words, and bridle their paſſions. But to railly hanſomely is very difficult, for good jeſts are to bite like *Lambs*, not like *Dogs*; tickle, not wound. And therefore 'tis requiſite to have a *third perſon* of Diſcretion, to ſtroak over the ſeverer nips, and throw duſt upon them, when being heated they begin to ſting one another. Alſo with *ſmall miſcariages* and misfortunes, and ſuch as happen without the parties fault, &c. you may be the bolder; and with ſuch as bring no ſhame with them, and ſuch wherein many are concerned. The *jeerer* alſo muſt be content to taſt of his own broth; and the expert in this trade are wont to do; as he, who having in his youth taken great liberty to railly upon maried perſons, in his declining age took a Wife, where any one might have had her for his money; and

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the first entertainment of his friends was the discourse of his own mariage, to prevent all that could be said. In summe, jeers are onely then good, *when* ex tempore; *when* they seem to proceed from wit, not anger or malice; and seldome please at second hand.

2. A kin to the Railleurs are the *Drolls*, who turn all to *Ridiculousness*. Their censure see in *Sen.* ep. 29. *Marcellinum nondum desspero; etiamnum servari potest, sed si cito porrigatur illi manus. Est quidem periculum ne porrigentem trahat. Magna in illo ingenii vis, sed tendentis in pravum. Faciet, quod solet; advocabit illas facetias, quæ risum evocare ingentibus possunt, & in se primum, deinde in nos jocabitur, &c. Christians* have greater arguments against this *Drollery*; that it greives Gods holy Spirit, and is contrary to that seriousness and consideration requisite to Religion. That there is nothing so sacred or prudent, which by the petulancy of wit may not be made ridiculous, consequently contemptible, fit to be neglected and abolished. *Virgil* we have seen publickly, and even the holy Writings we heard to have been, travesty; by those who spare neither their Souls nor reputation, to prove themselves Buffoons; and shew their abilities in ingenious folly. Besides this disposition proceeds from a laschety and levity unbefitting any person of quality and employment; and increaseth the same inclinations both in the Droller and the Auditors. For as a wit used to versifying is ready to put all its thoughts into rime; or a Mathematician is presently reducing all his fancies to somewhat in those Sciences; every one casting his thoughts

into that mold whereunto they are accuſtomed: So do *Drolls* reject all ſerious notions, and accept and fix upon the light and empty. And therefore we ſee that when ſuch perſons aim at any thing grave and ſerious, it misbecometh them, as done out of order and ſeaſon. Thus doth mirth pleaſingly by litle and litle ſteal away the judgement, rendring it vain, ſtudious of, and delighting in, that which wiſe men avoid, laughter. And theſe men, whilſt they think to fool others, become themſelves really, what others are in their imagination.

3. In *Diſcourſe* concerning *other perſons* (familiar amongſt Women) *Back-biting*, and *calumny* is moſt frequent: becauſe all men had rather hear evil of another then good. Perhaps thinking thereby to juſtify their own faultineſs; at beſt indulging their ſelf-love, which is grounded upon a too high eſtimation of themſelves, and too low of others.

This evil ſpeaking is very frequently uſed by many, who pretend to extraordinary Godlineſs; whoſe bitings are alſo more dangerous, and venemous with thoſe perſons, who miſtake their *formality* for *ſeriouſneſs*, and their *gravity*, for *reality*, in Religion. But even in ordinary converſation men are wont alſo to defame their neighbours open-fac'd, without any ceremony, deſign, or remorſe. From both theſe ſorts of people, eſpecially the former, turn away, as much as you can; but be ſure to be none of them; nor partake with them in their calumniations. Take heed of doing that, which may hurt, but cannot do good; for

'tis

'tis madneſs to make enemies without cauſe; and it is better to ſuppreſs, then vent and ſatisfy, a piece of wit or a fooliſh paſſion. The great rule is, *Nothing but truth before the face, and nothing but good behind the back.*

Beware alſo of *cenſuring Nations*, Conditions, or States of Men, as well as particular perſons; for there is no Nation or condition, wherein are not many good; and none ſo good, wherein are not many bad.

'Tis alſo a great honour and wiſedome *to paſs by* the *back bitings of others againſt your ſelf. Auguſtus* adviſed *Tiberius* not to be offended with peoples ſpeaking ill of them; it ſufficeth, ſaid he, that we can ſecure our ſelves from their *doing* us harme. When one ſaid, he was a Tyrant; he anſwered, were I ſo, he durſt not have ſaid it. To one calling him Dwarf, well, ſaid he, then I will get higher ſhoes. *P. Bernard*, when one bid him get out like a dirty Prieſt, replied, you are mistaken, I came in a Coach. And truly ſince all theſe evill tongues are conquered by ſilence, one would think the victory eaſy; did not experience ſhew us, that the great remedy againſt burſting is venting by ſpeech.

There is no reaſon that the effect, which may proceed from divers cauſes, ſhould be attributed to one. *v. g.* an action of ſeeming diſreſpect may either come from an intention to affront, from negligence, from having ſome other buſineſs in his thoughts, &c. interpret not therefore ſuch actions as affronts; and the rather, becauſe it is our duty to take every thing by the beſt handle.

4. The moſt innocent, grateful, and univerſal Diſcourſe

Diſcourſe, is *telling Stories*; and modern rather then ancient. Some are ſo well ſtocked with this trade as to be able to anſwer any queſtion, or parallel any caſe by a Story; which is (if well done) a very great perfection of eloquence and judgement. And in telling Stories avoid too often *ſaid he*, *and ſaid I*, *hear you me*, *mark me*, &c. be perfect alſo, that you need not recant, ſtammer, or repeat things ſaid before; be not tedious in impertinent circumſtances, nor make your own glory the chiefeſt concern.

Tell no lye in your diſcourſe; eſpecially not Gaſconades, and improbable Rhodomontades, wherein ſome, out of weakneſs and lowneſs of ſpirit and parts; take as much pleaſure as others in drinking, and think they then overwit the company. Be not hyperbolical and extravagant, eſpecially in praiſing and diſpraiſing; for the wit takes away the credit; whereas the end of ſpeech was firſt to make us underſtood, then beleived. And if you be convinced of an error, for truths ſake acknowledge it, and change your opinion; for this ingenuity is greater, becauſe rarer. And remember, that

One chance falling out, as the *Aſtrologues* prognoſticate, gets them reputation; and their thouſand lyes are not taken notice of; but to a wiſe man one lye doth more diſgrace, then thouſand truths can recover.

When news comes from an uncertain Author, though probable and expected, yet ſuſpend your beleif; becauſe men eaſily report what they deſire or expect; but rather give heed to certain extravagant and unexpected Relations, as unliklier

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to be invented. And when you tell news, engage not for the truth of it.

5. In your discourse *rational* or *of erudition*, skip not from one subject to another; as do *Fanaticks*, and other ignorant *Sciolists*, who are never at ease till they have vented all they think themselves to know above other men. Neither maintain an argument *with ignorant*, nor contradictive persons; nor think that you are bound to convert or instruct the whole World; least of all *with vain drolls*, who make your seriousness their sport. Be content to satisfy with reason, not (especially your own) authority (a refuge many fly unto when worsted, if they know there is no examining Books) such as are capable and disposed.

In reasoning, the most excellent way, wherein the best able is certain to carry the cause, and which will bring the controversy to a speedy determination, is by asking questions, and proceeding still upon the adversaries concessions; which he cannot without shame retract; (by Syllogisms is more Pedantick.) This is *Plato*'s manner of discoursing.

Pedantry is a vice in all Professions, it self no Profession. For a School-Master is not therefore a *Pedant*; but he onely who importunately, impertinently, and with great formality, shews his learning in scraps of *Latin* and *Greek*; or troubles himself with knowledge of litle use or value; or values himself above his deserts, because of something he knows (as he conceives) more then ordinary; or despiseth others not skilled in his impertinencies; or censures all Authors and persons confidently without reason. And whoever doth thus

thus, be he Divine, Lawyer, Statesman, Doctor, or Professor, he is a Pedant.

Do not in *ordinary company* treat of matters too subtil and curious, nor too vile and mean; nor of things unseasonable, as of Religion in mixed, or young, company, or at table; but in all Discourse have an intention to better your self and others. Which that you may do, contrive (as much as you can) before hand of what to discourse; and lay your scene, which afterwards you may menage as you please.

A man may judiciously discourse, *when* either he knows the subject very well; or *when* desirous to learn (a submission and ingenuity very gratefull in company) or *when* necessitated to discourse, and *then* he must do it discreetly and doubtingly, unless he very well know his Auditory. Cautious also must he be who discourseth of that he understands amongst persons of that Profession; an affectation that more Scholars then wisemen are guilty of; I mean to discourse with every man in his own faculty; except it be by asking questions, and seeming to learn.

You may freely and safely discourse of matters of *Philosophy*, *Mathematicks*, *Travels*, *Government of forreign Countries*, *Histories* of times past or present of other Places, *Husbandry*, and the like, which subjects concerns no mans reputation, and therefore none much care what part you take.

Discourse, though amongst learned men, lays no grounds of Science, but supposeth them, and therefore study is necessary; without which who so adventures amongst Scholars, is like a Lady, that

that hath excellent Medicines, but neither knows whereof they are made, nor how to apply them effectually. Have a care also that your income exceed your expences. *i. e.* that you hear and read more then you speak: for he that spends out of the stock of wit and memory is quickly bankerupted; but knowledge and learning continually improve by discourse.

Cunning discoursers to avoid baffling are wont at first to lay down a proposition easily defensible, to which they may retreat in case of necessity; but defend the other out works also as long as they can.

Mens wits and apprehensions are infinitely various; nor is there any opinion so extravagant, which hath not some followers and maintainers, who fit their hypotheses to it. Wherefore do not censure any thing on a sudain as ridiculous: for though it please not you, it may another, as wise.

Every man makes himself the measure of all others for truth and falshood, wisedome and folly, learning and ignorance, and the like. And who is able to denudate himself of this false opinion, or prejudice at least to truth?

Old men commonly discourse of grave and edifying Subjects, Divinity, Government, History, &c. Young men rather of pleasant; Hunting, Fashions, Travels, Wonders, &c. every man chuseth to discourse of that he best understands and loves.

navita de ventis, de Bobus narrat Arator
The sea-man of his compasse talks,
The plow-mans tongue with's Oxen walks.

CHAP.

CHAP. IV.

Concerning Buſineſs.

A Doctor being intreated by his Nephew to give ſome rules for guiding and ſecuring himſelf in negotiation, and contracts; after long ſtudy told him, he could give him but one; which was, *alwaies to have to do with virtuous perſons.* But for many reaſons this rule, though a perfect one, is hard to be practiſed; and therefore I beſeech you be content with ſuch imperfect ones, as my reading or experience can furniſh.

If any one tell you, *that* it is to no purpoſe to think long upon any matter; *that* they are onely wiſe men who can diſpatch buſineſs *ex tempore*; *that* conſulting is but a dull formality; and *that* a man ſees as far into a thing at firſt, as by much conſideration; ſay boldly that man is a fool: the more you think, the more and clearer you ſhall underſtand. Therefore Men of moſt leiſure do buſineſs the beſt, and thoſe who have much buſineſs muſt have much pardon. Therefore men uſed to buſineſs do it better; becauſe they have thought of it before, either in the ſame, or a like, caſe.

A prudent Man doth no buſineſs *raſhly*, *i. e.* without advice; and he adviſeth alſo as long as he can; and that firſt with his own thoughts: which being not ſufficient, he takes in alſo the aſſiſtance of other mens counſel; and heareth others,

others, though he follow perhaps his own. Moſt men adviſe for their own intereſt, and therefore happy is he, who hath a friend.

To order your thoughts well in Deliberation, endeavour to *put your buſineſs into an Hiſtory*, conſidering what is to be done or ſaid firſt, what afterwards. For the hindrance of prudent reſolutions is the confuſion and diſorder of thoughts; which by this method is cleared: by it alſo you ſhall quickly diſcover where the difficulty is, and know when you have done. It is alſo very convenient to write down your reaſons *pro & contra* in deliberation; for the mind by this means, is freed both from the confuſion, and burden of thoſe arguments.

Give not your advice before asked; for that is to upbraid the others ignorance: *nor* attribute ill ſucceſs to the neglect of your counſel; *nor* be angry if your advice be not followed. *Neither* accuſtome your ſelf to find fault with others actions, except vitious; for you are not bound to weed other mens Gardens.

Be *not too eager in counſelling others*; for the evil ſucceſs (which happens frequently to good advice) will be laid to your charge, and ſeldome ſhall you be thanked for the good.

It happeneth frequently to men that are wiſe by experience, and not learning, that they cannot give a reaſon of their opinion and adviſe; though it be really the beſt: (as a meer mechanicall workman knows there is a fault in the work, though he cannot tell punctually what it is.) Deſpiſe not ſuch mens opinions for their want of Diſcourſe.

In *Deliberations where there is reaſon on both ſides* and

and that a man hath resolved one way, he commonly thinks that he hath chosen the worse; because then he onely considers the reasons of the contrary part; which represented by themselves (the other after resolution being no more considered) seem greater and of more consequence then they are.

There is one great perfection in doing business, which is, That though you set your mind and thoughts upon business, *yet do not engage your affections*, at least deeply, in it. For thus shall you both have your understanding clear at all times; and not be disturbed if you miscarry; which you must make account will often happen unto you. Besides precipitiousness, impatience, or not staying to take the opportunity, and time your business, is frequently the ruine of many noble designs; and all passion whatsoever deteriorates your negotiation; if your own reason will not bring you to this indifferency, experience will. *A l'adventure tout vient à point à qui peut attendre.*

In treating about business you understand, you have an advantage to *propose first*; in what you understand not, 'tis best to receive propositions. And if you have a doubtful cause, an inconstant adversary, or find him disposed to comply with your desire, defer not to dispatch.

In business (except buying and selling) you shall find *very few persons speak to the purpose*; therefore let every man talk his fill: rather then interrupt, provoke him to speak; for he will blurt out many things to your advantage: some out of ignorance and inexperience; others on purpose (as Tradesmen keep you in talk lest you look too narrowly

narrowly upon their wares) ſtanding on circumſtances and things of ſmall conſequence. Women commonly (as weakeſt) are moſt extravagant; and at an end, or the midſt, of their Story muſt drop a tear; for being themſelves compaſſionate, they think others are ſo too, and that is their intereſt.

The *difficulty of diſpatch* is not from the buſineſs it ſelf, wherein a man may eaſily ſee what is neceſſary, or fitteſt to be done: but it is in perſwading your intereſt; in communicating ſo much and no more then concerns you; uſing ſuch reaſons onely, as are proper for your matter; in applying them to every ones underſtanding, inclination, and at a fit time; and in taking off the oppoſition of Adverſaries. For there is no intereſt that hath not its contrary, and ſometimes alſo ſo forcible a one, as is to be conquered onely with money; which is a wedge that cleaves the obſtinateſt knot.

Some men are apt to beleive what they hope for, or deſire; others are never ſecure, till they ſee and enjoy. And this doubtleſs is the better; becauſe it encreaſeth diligence, good ſucceſs, and leſs affliction. Wherefore of future things, imagine and provide for the worſt, though of actions dubious of other perſons you conceive the beſt.

Secrecy and *reſervedneſs* is of infinite uſe; for, beſides that ſuch are not eaſily prevented and interrupted, men are ſtill commenting and in ſuſpenſe about every motion; which gets great reputation. Beſides ſudain things do more amaze, and confound, then things foreſeen or expected. But

you need not put your self to the trouble of ſecrecy, where you fear no oppoſition.

Beware of *truſting to your fortune*; for moſt men are fortunate for a time, and in ſome things onely: nor is he fortunate, who hath a good occaſion offered to him, for it is Prudence to take hold of, and uſe, it; but he that hath it preſented twice.

Think not ſuch as theſe to be good conſequences. He is a good man, therefore doth nothing ill: he is a bad man, therefore doth nothing well. He is a wiſe man, therefore doth nothing fooliſhly, &c. Conſider this well and ſtand upon your guard. For every one hath errors, from whence ſometimes greater, other times leſſer, miſcheifs ariſe: happy are they, whoſe errors happen to be in ſmall matters, and which come betimes, and are remediable.

The *things* of *this World never ſtand in one ſtay*, but are alwaies moving their own way; and if we perceive not their alteration, it is becauſe our age is ſhorter then theirs. This obſervation is of importance to many purpoſes, *v. g.* virtue and vice, wiſedome and folly, are but good and bad, proſperous and adverſe, in the ſeed.

He that *entreth into danger without conſidering* it, is a beaſt; he onely is valiant, who knowing the danger, embraceth it cheerfully, whether out of neceſſity or honour. Yea, though he knows and ſuppoſeth that all dangers have not their effects; but that ſome are prevented by induſtry, ſome by courage and prudence, and ſome fortune and the courſe of things (Gods Providence) caſts of.

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When you have *extorted from a person what he obstinately denied*, you need not doubt, but at the same time also to obtain another he would not willingly grant. For when a man is forced, as it were, to let go his hold of what he most firmly grasped, he unbends his hand, and abandons whatever it contained. *Commota semel & excussa mens* [*à stabilitate suâ*] *ei servit à quo impellitur.* Thus the Parliament proposed to the King, together with the bill of attainder of the Earl of *Strafford* (which he was resolved not to grant) a bill for perpetuating the Parliament, which, though of far greater consequence, he scrupled not.

Defer, as long as you can, *the doing of a thing against your mind*, rather then give a positive denial; for accidents many times divert the design, and deliver you from that strait, wherein a refusall may deeplier engage you.

The reason, why *things conform not to the general desire* and expectation of the World, is; because they who give beginning and ending to business are but few, and many are those who desire and expect.

He is often to blame, who *neglects a present good for fear of a future evill*, except it be nigh at hand, and in a manner certain. So is he who strives to avoid all difficulties; for more things affright, then hurt, us. And there are many changes in this World. *Di cosa nasce cosa.* And in judgements of the future we see wise men frequently mistaken.

Poore, *mean people*, and *wranglers*, &c. conclude not any treaty, nor offer all they mean to give, till they be forced. *i. e.* till they see the treaty ready to break up; and they think that they

get a considerable advantage by such restiness, and importunity; as indeed they do, if they deal with ingenuous persons. So petty Tradesmen love to call their customers back.

Since gratefull and virtuous persons are so rare, *value the service of such as are joyned with you in the same interest* or danger; and you may more reasonably expect to be assisted by him, that hopes to get by you, then by him, who hath already received favours from you. And remember that a Crown in your purse doth you more honour, then ten spent.

When in consultations there are *contrariety of opinions*, seldome is the best chosen; and the more persons argue, the further they are from agreeing; the love of their own opinion insinuating it self by litle and litle with their reason. Wherefore, *sometimes* the most importunate prevails, *sometimes* he that finds out a *medium*; not that this expedient is always the best; but that persons in heat of dispute, cannot easily pass over, or fully consent, to a contrary.

Thrust not your self to be Moderator or Umpire in Controversies, till required; and then 'tis better to exagerate the mischeifs of disagreement, then benefits of concord; for fear is stronger then love. Many are wont alwaies to take the Adversaries part. But it is a very hard thing to reconcile men at first, their passions being high, and animosities great. But after they are reasonably wearied with Law, or other inconveniences, 'tis not difficult to find out a *medium*, which may save both their honours; which is that both commonly desire. A worthy Gentleman being to reconcile two persons, first made

made them ſwear both to ſtand to his determination; and 2ly that neither of them ſhould reveal upon what terms they were reconciled.

Every man is more *apt to love, cheriſh, and truſt in him, on whom he hath already beſtowed moſt courteſies*; eſteeming him as his creature; [This is the cauſe of the great love of Parents toward their Children:] and he, that loveth, and doth favours, obligeth, and ſubmitteth himſelf to the receiver; ſo that for fear of looſing what he hath already beſtowed, he muſt beſtow more. Wherefore if you ſeek the favour of a great perſon, accept courteſies from him, and not from others.

He that would *perſwade great men*, let him firſt begin with the weakeſt; by probable arguments, good words, and humble cariage he ſhall obtain their friendſhip; and by their Authority (though but fools) draw in the wiſer.

Mean wits alwaies diſtruſt ſubtile arguments, and Logical heads: and great men, for the moſt part, are of an inartificial underſtanding: and therefore by ſeemingly naked truth, and plainneſs, are brought to your opinion.

In *great Councils* and meetings there are alwaies ſome leading men, whom if you gain, your buſineſs is done.

Amongſt *Multitudes*, one adverſary can do more harm, then many friends can do good.

There are ſome who are *children even in mature age*; and of them a man muſt not ſay, they are 40. years old, therefore they will do as men of 40. years old. But concerning thoſe and all ſuch Heteroclites, look at their preſent cuſtoms, and menagery of their private affairs. For if you ſee

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an aged man vehement, ſudain in his reſolutions, following the *impetus* of his paſſions; hold that man for a child; not moved with reaſon, unconſtant; to day reſolving without conſideration, and in the ſame manner reverſing it to morrow.

Nothing is well done, or ſaid, in paſſion; though there may be juſt cauſe of being paſſionate; but leſs or more all paſſion according to the degree of it hinders reaſon and deliberation. But beware inſtead of paſſion you fall not into ſlyneſs and cunning: for theſe two, paſſion and cunning, do many times ſhoulder out one another; and generally people without paſſion are look'd upon as ſly and crafty: which of the two is worſe, there being more of the voluntary in it. It is good therefore ſometimes to ſeem paſſionate, if you be not ſo.

When you *conſult with a friend about any buſineſs*, be not haſty to receive a preſent anſwer; but give him time to conſider: for the common and firſt conceptions of all men, are much what the ſame: at leaſt his *extempore* is not equall to your premeditated. *Phyſitians* and *Lawyers* anſwer out of their trade, and, as they pretend, by certain rules and caſes very like, if not the ſame, with yours; but it ſeldome falls out, that the ſame caſe in diſpatch of buſineſs falls out twice; or if it do, yet it is clothed with ſuch various and differing circumſtances (according to which a wiſe man frames his opinion) that it is very difficult to give judgement.

If you be afraid of ill ſucceſs, defer as long as you can; if you hope for good, haſten what you may.

The

The manner is when you propose a thing which you are afraid, will hardly be accepted, or granted; propose it by parcels; that one piece be digested, before the other be swallowed.

Great persons must necessarily hear and see with other mens ears and eyes; and whom can they trust so well as their own servants? yet it falls out many times, that these inform for their own interest, not their Patrons. Wherefore a wise man beleives litle, but keeps himself in suspense till the truth be manifest.

It is better to be near to, and serve, a prodigall, then a thrifty and parsimonious, Prince; though for the publick this is more advantagious. For the prodigal is forced to use divers oppressions, &c. and more suffer by his profuseness then are benefited by it; and they commonly are most benefited by it, who least deserve it.

It seems that Princes are more free, and Masters of their own will, then other men; but it is contrary in such as govern prudently: for they are necessitated to act with infinite cautiousness and consideration; frequently to court even mean persons; and swallow many a bitter pill at their hands. Wherefore pardon your Prince if he do not all things exactly, according to the precise rule of wisedome.

He, that having bin the means to advance another to high degree, thinks to govern him, cancels his own courtesy.

Princes, when they have denied a favor to one that importunatly sues for it, are apt to suspect, that such a one hates them for the denial: and therefore afterwards look not well upon that person.

perſon. Wherefore be not too earneſt in your requeſts.

Though all men ought to look to the effects and reality, and not words; yet have good words a wonderful power with all ſorts of men; and this is the cheifeſt *Court-art*, *be ſure not to be fool'd by them.* They promiſe and offer ſervice largely, eſpecially to thoſe, who are not likely to make uſe of them; but towards ordinary converſants they are wary, becauſe better known.

Be, as much as you can, in your Maſters or Princes eye: for occaſions happen frequently of employing ſuch as are in ſight; and he, that looſeth a beginning, though not ſo conſiderable, looſeth an introduction to greater matters.

Do violence to your ſelf, rather then not diſſemble or conceal the injuries done you by your Prince or Patron. For ſhould you declare your ſelf unſatisfied, ſo far would he be from compaſſionating, or making amends to, you; that upon the leaſt occaſion he will hate you.

If you find that any one hath ſpoken ill of you to your Patron, take no notice of it; nor be eager to vindicate your ſelf; but continue your employment without complaining; and your innocency will both appear, and prevail at laſt.

Great enterpriſes are not to be relinquiſhed, becauſe we cannot reconcile all difficulties; for were all things *eaſy*, they were not *great*; and could all objections, *i. e.* difficulties be ſolved, little were left to your courage or diſcretion. Some things Gods Providence, and the courſe of things render eaſy; and others are difficult onely, becauſe we ſee not through them at preſent.

If

If you cannot be reconciled to a Favourite, be ſure to tell your Patron that he is your enemy; ſo his ill offices cannot hurt you.

The more you come into favour, the leſs admit Cabals and Juntos, to avoid ſuſpition. Nor converſe much with the ordinary ſervants; for ſo they will reſpect you the more. Yet, leſt you be hated, be courteous in your ſalutes, diſcourſes, offers of ſervice, but eſpecially in giving them reaſons in your diſcourſe: for then they think you do not deſpiſe them. But if they hate you for any good ſervice done to your Patron, ſell it him dear; that he may be obliged to protect you.

He is a fool that will not accept at any time of his Patrons gift, in hope of a better reward. A Maſter apt to promiſe, is as apt to forget his promiſes.

No Patron really loves a ſervant wiſer then himſelf, let him pretend what he pleaſeth; and therefore if you be a perſon of underſtanding covet not to be too near him, as of his bed-chamber, &c. for Patrons are not pleaſed that ſuch perſons ſhould pry too nearly into their actions and inclinations. Wiſe men, when they have any way come in competition with their Prince, have alwaies ceded.

Yet it is better to be feared and hated, then deſpiſed. Wherefore chuſe rather to be a ſevere ſearcher into, and cenſurer of, actions; then to be undervalued for taking no notice of them.

If *Spies* abound in a Court, diſcourſe in generals; and give them no cauſe to think themſelves diſcovered by you.

Neutrality makes the ſloweſt, but ſureſt, pro-

greſs: for the neuter is connived at through the others mutuall envying.

A *weak Patron* is eaſily gained, but no conſiderable advantage of honour, or profit, can be got by him; a wiſe Maſter is jealous, eaſily loſt, and then never recovered. If your Maſter have any near kinred, keep fair with all, for they will certainly prevail; and ſtick to the beſt beloved.

If you light upon a Maſter that is *inquiſitive* after your words and actions, know, that he intends to keep you under. Pray to God not to light upon a *cunning Maſter*; for either you ſhall be ruin'd by him; or at beſt tired with ſtanding upon your guard. In this caſe make ſhew not to perceive his ſubtilty, but to admire his ingenuity. *Sic ars deluditur arte.*

In Court have many acquaintances, but make a friend for advice and conſultation out of Court, and that is not likely to have any intereſt in your Patron.

If your Patron, by diſcourſe, or actions, endeavours to conceal any of his vices; be ſure he holds that dear, is deeply engaged in it, and would enjoy it without a rival.

To avoid envy, affect not expence and oſtentation; but mind reality. For be ſure that way, accounted ſo honourable, leads ſtreight to deſtruction.

CHAP.

CHAP. V.

Of Servants.

SINCE *Slavery* was baniſhed Chriſtendome, a *Servant* is no other, then one hired to ſuch employment; and under ſuch terms, as if well obſerved, the difference is not great between the condition of the Maſter and the Servant. For none can compell another to ſerve him againſt his will; nor can I contract with him for his *ſervice*, but at the ſame time he will bargain with me for his *ſalary*. I take him under my roof, I make proviſion for his ſuſtenance, I defend him from his enemies; as well as from hunger, cold, and diſeaſes. And what doth he for this? he ſerveth me? no, he ſerveth himſelf. The ſame labour, he would undergo in his own houſe to maintain himſelf, and perhaps with great anxiety, he doth in mine with pleaſure. So that now *ſervice* is nothing but a *compact betwixt the rich and the poor*, for their mutual advantage.

And to demand or imagine, that a ſervant ſhould quit his own intereſt, profit and advantage, to procure his Maſters, is a folly, no conſidering man will be guilty of.

Therefore let the Maſter command according to reaſon and ſweetneſs; not ſo imperiouſly, or with ſuch opprobrious language as may juſtly diſcontent or chaſe away a Servant. If he obey with cheerfulneſs, and affection, he may at length make his Maſters intereſt his own.

If you pay him not his wages, he will pay himself.

In controversies, let the Master sometimes *cede to his Servant*, to keep his mettal in breath; and not too severe, if the faults be small, or committed for want of Judgement, or through a litle itch of liberty. Let the Master be sometimes blind, and the Servant deaf. But *faults of malice*, or impiety are not to be pardoned. The first such is the Servants; the second divided between Master and Servant; the third, wholly the Masters. *Correct* him not before Strangers, but if correction amend him not, rid your hands of him; both for his sake, your own, and the scandal of others.

Rich men are inclined to pride, and contempt of others; for having wealth, which commands all things in the great Market of this World, they are apt to become insolent, petulant, impatient of disobedience, denial, reproof, or advice. And because *ostentation of happiness is one part of it*; therefore are rich men vain glorious, desirous to be observed, and to live splendidly. And men newly enriched, and without their own industry more vain then they, who are born so, or have by industry acquired great estates. *Men in power* also are more honourable, gallant, generous, and less vain then the rich.

Let them not, therefore, mistake morosity for grandeur, and passion for greatness. It is better to subdue your Servants reason, as well as his strength and diligence.

And those, who betake themselves to the rich, are to comport with their follies, impertinencies, and contumelies; and to conceale them. It is better

better they ſhould love their Maſters, but *by no means hate them*; or ſpeak evil of them behind their backs. Not diſpute their Maſters judgement; not vy wit, taunt or rally, with them; not uſe familiarity without leave; but to put on *patience*, when they put on a *livery*.

To admoniſh and reprehend is not an action of an Inferior; and an *affectionate diſreſpect obligeth not ſo much by its ſincerity*, as *it provokes by its ill example*; wherefore when you adviſe your Superior, do it ſo, as it may be accepted. And let not the Maſter refuſe to *hear* the advice of his Servant, though he *follow it not*.

No man ever miſcaried through exceſs of reſpect; or was diſgraced for retaining a conſtant and proportionate ſenſe of his Patrons grandeur. Yet Patrons love not ſullen, melancholick, auſtere, grave, or ſilent, Servants.

A Maſter ought not to divertiſe himſelf with his Inferiors, nor make his Servants privy to his infirmities and failures; but if he do, the Servant muſt not preſume, nor heighten himſelf for it. But let him be ſecret, and faithfull to him.

Let the Servant alſo know, that *it is harder to menage well his Maſters affairs then his own*; let him therefore be more careful. For he hath more temptations to negligence and diſhoneſty. Beſides his Maſters buſineſs is not alwaies to be menaged the beſt way; but that he likes beſt.

Put your Servants to employments proper for their condition, years, capacities, &c. but never upon *unneceſſary trouble*; for that is to abuſe, not uſe, a Servant; and will cauſe them to hate you.

Thoſe Servants juſtly expect to be rewarded extraordinarily, whoſe induſtry and diligence ſeem to merit it. (For *gratitude being the leaſt of virtues, ingratitude is the moſt infamous of vices*; eſpecially in a great perſon:) and this rewarding is ſo to be done, as the other ſervants do not reſent it. That therefore is beſt done after ſome ſignal ſervice. But beware of equalling all your Servants in your gifts, or rewards: for the diſcreeter and Superior hold it an affront to be equalled with the reſt; and the Inferior made proud: but none more obliged then they, who catch money thrown about in a ſolemnity, render thanks to the Donor. Some there are, who defer their rewards till ſome feſtival, as *Chriſtmas*, or *Eaſter*: But then the day is thanked, not the giver; and after you are accuſtomed to it, 'tis expected as due, and part of wages, not kindneſs and bounty.

It is better to be ſomewhat ſparing then liberal to a good Servant; for as he grows full, he inclines either to be idle, or to leave you. And his murmuring you may govern by a ſeaſonable reward.

It ſeldome happens that a reconciliation of Maſter and Servant is ſincere; therefore return not to a ſervice, whence you have been ejected.

In places which concern money, employ not your *kinred*; nor uſe them as your Servants; for they will preſume upon their condition, and you cannot with reputation break with them. And truly, if you be a ſingle perſon, I cannot forbeare to recommend to you a ſaying of a great Prelate; that a *Courtier at Rome ought to have* 1000. *Ducats rent*, 2000. *in his purſe*, and be 1000. miles from his kinred.

CHAP.

CHAP. VI.

Of giving, receiving, and promiſing.

IT is uncivil and unfitting for a man to oblige another to keep a promiſe diſadvantagious to him; or one made in mirth, paſſion, haſt, unadviſedly, in civility, or compliment, or one obſolete; as alſo not to admit of a reaſonable excuſe for the failure of a promiſe.

It becometh every man to promiſe nothing but what he intends to perform: yet many, though juſtly denied, are much diſpleaſed; for all men govern not themſelves by reaſon. Inſomuch that if a perſon deſire to engage your indeavours in his buſineſs, if you ſhew him the difficulties, though you promiſe your aſſiſtance, he commonly takes it for a denyall, or a ſign that you intend not ſeriouſly to befriend him. For theſe and ſuch like reaſons, the faſhion now-a-daies is, to *give good hopes to all ſuiters*, and *to promiſe very freely* and largely. And they find thereby great advantage (as they think) for carrying on buſineſs. The performance is ſometimes hindred by unexpected caſualities; ſometimes a good and plauſible excuſe goes a great way; ſometimes the party ſuffers himſelf to be wheedled with good words. Yet 'tis ſo ignoble and diſhonourable a thing for a man to be worſe then his word, that it never ought to be done. But this may he do; he may entertain all ſuiters with generall or con-

ditional promises, and fair words: and though all men ought to look at effects, and not words; yet have good words a wonderfull power (take heed of being fool'd by them) I suppose because every one values himself, and his merits, at more then he is worth; and is offended when that price is not set upon him, as himself thinks to deserve.

Grant a courtesy (if you intend it) *without much asking*, for that doubles it. To keep long in suspense is churlish: and by long expectation the passion to the favour dyes, and the courtesy is not esteemed, nor thanks heartily given for it. *Monsignior Pamfilio* (afterwards *Innocent X.*) in his Nunciature in *France*, and ever after was called *Monsignior-non-si-puo*. From his frequent use of that answer to Suitors. Do your favours cheerfully, not as if they slipt through your fingers, or were stollen or wrested from you. And do them readily, for the intreater submits himself to the intreated; his modesty therefore must be considered. *Non è cosa piu cara, che quella, che con prieghi si compra.* Do them also without considering whether they be lost, or likely to be recompensed; for a magnanimous and generous person looks not to receive as much againe; for that is the courtesy of Tradesmen. And if you deny, do it with good words; as if you were sorry you could not pleasure him.

Be not niggardly of that which costs you nothing; as Counsel, *Countenance*, and the like. But beware of being *security*; rather offer to lend him money of your own upon others bond.

After a courtesy done, *if you upbraid it*, *you loose*

loſe it; one principal end of giving being to oblige the receiver to your ſelf and intereſt. Neither too much undervalue, nor extoll your gift; but rather diminiſh, and excuſe, when you give: ſeeming pleas'd ſo ſmall a matter ſtood in ſuch ſtead, and was ſo well placed, and accepted; that you ſhall be ready to do greater ſervice upon occaſion; but when you receive a favour, rather augment it.

He is not ungrateful, who *cannot*, but who *will not*, repay; *will not* through malignity and evill diſpoſition. Wherefore a generous ſpirit is ſatisfied, when the receiver declares his acceptance of the courteſy, and acknowledgeth the favour and honour; for that ſhews he hath a good mind to be grateful; if he were able.

After a courteſy received, be not in haſt to return another; for that ſhews you are not willing to be beholden: nor return a much greater, for that ſeems to reproach the ſmalneſs of the received.

Thoſe who willingly alwaies receive and never give, or thoſe who would alwaies give and never receive, (of which melancholick generous humour, ſome few there are) are not much eſteemed in converſation.

Towards other mens Servants the cuſtome of the Countrey is to be followed. In many places the Maſter takes it ill if his Servant be conſiderably rewarded for what himſelf gives. But it is not ſo with us; where to lodge at a friends houſe is dearer, beſides the inconvenience, then at a common Inne; and where what a friend ſends, is perhaps a *preſent*, but not a *gift*; when the receiver

ceiver pays double, *the value* to the Messenger, and *an acknowledgement* to the sender. However in all places in entertainment, great care is taken the Servants be pleased, for the tongues of idle persons are loos-hung.

When in a strange place defer not all your bounty till your going away.

If you desire a courtesy from one beholding to you, 'tis ingenuous not to put him in mind of it; least he think you you tax him of ingratitude.

A favour done to a man sinking, or in any danger, is alwaies very obliging; both becaus it testifies sincerity without expectation of a return, and a good opinion of the receiver; to whom the giver *needs* not to be *favourable*.

Most men do more for interest either of gain, or friends, then reason. More for favour, then obligation. But money, if well and discreetly applyed, seldome fails of its effect.

CHAP.

CHAP. VII.

Of Prudence in acquiring employment, and preferment.

1. PRESUPPOSING, that a perſon, out of a good and ſincere intention to ſerve his Prince and Countrey, deſires to employ himſelf, or be employed, in ſuch a condition; it is neceſſary, firſt, that he *avoid ſuch hinderances which are contrary to*, and deſtructive of, *his deſign.* 2ly That he *uſe proper means to the compaſſing it.*

Hindrances are, 1. *Pride*, which renders him intolerable to him that ſhould raiſe him; and though to avoid this, ſuch men as are moſt inſolent toward their Inferiors, are moſt ſupple (even to baſeneſs) towards their Superiors, yet is it very difficult to conceale this vice from any conſidering perſon; even becauſe one of theſe vices betrayeth the other, both proceeding from the ſame lowneſs and vileneſs of ſpirit. Where it is, it renders its owner impatient of advice, admonition, contradiction, even in his own affairs; by which he becomes a prey to flatterers, deſpiſed of all good men, odious to all upon whoſes dues and intereſts he uſurps, and unfit to be employed. 2. *Anger*, for what Prince deſires to be ſerved by, or chuſe inſtruments out of, *Bedlam?* and if prudence conſiſt in much *deliberation*; *precipitouſneſs*, the daughter of *Anger*, is incompatible with it. If it be ſaid that angry men are *good natur'd*; yet what diſcreet

discreet person will suffer such, and so many, impertinencies, to enjoy now and then a litle good nature, *i. e.* so many storms to have sometimes fair weather? Who will be content to stay for a litle reason, till the choler be scum'd, and the boiling ceased? *Two to one in all things against the angry man, was a saying of Cardinal Mazarine.* 3. So *following good companions* or intemperance, and *lewd Women*, discover secrets, render a man contemptible, and unuseful; for besides that strong Drinks and Tobacco fill the head with imaginations, hot-headedness, jealousies, &c. when a man should hast to his employment, he must go to sleep, or to his Mistress. 4. He that is by nature *lazy* and *slothfull* ought not to intermeddle with publick affairs; for though in quiet and dull times he may serve well enough to pursue formalities; yet when any activeness, he fills up the room of a better person. 5. *Covetousness* is not so detrimental, as *Liberality* and bounty discreetly placed, are advantagious. But 6. there is nothing worse then an *unbridled tongue.*

He that would serve *God* as well as his *King*, and *save his Soul* as well as *make his fortune*, must beware of such temptations as are most frequent in that sort of life. Such are *Ambition*, *i. e.* desiring advancement for an evill end, or more then he deserves, or at unseasonable times, or too eagerly, or for his own private advantage, and not to serve the publick. *Envy at others preferment*; with all the consequents of it, hatred, detraction, faction, partiality and the like. *Adulation* or complacency with the Prince, or other great person in vitious, or unfitting, courses. And the like.

4. It

4. It is *impossible to be preferr'd if not known*, and so known as approved also: and no man can reasonably be offended for being passed by, and neglected, if he use not rational means to make himself accepted. Such means are of many sorts. As

1. By *merit*; and that either by ordinary, or extraordinary, good service. 2. By *friends*, being introduced or recommended by such as are in favour and reputation with the Prince. 3. By *fear and terror*, being so considerable as that the Prince is glad for his own security to employ him. 4. By *flattery* and evil insinuations into the Princes affections.

5. He that hath no other Introduction must *shew himself diligently*; that the Prince (who observeth more then he seemeth to do) may take notice of him; besides, there falls out frequent occasions of employing him, that is present; and a constant attendance, though voluntary, is a kind of service.

6. There are few of whose merits the Prince can be a just and accurate Judge; because he is not witness to all the circumstances, &c. of his actions. Besides to know a man, requires much familiarity with, and observation of, him. But such precise knowledge is not requisite; and a Prince may, with but a reasonable observation, discern a wise man from a fool, and a virtuous man from one inclined to those vices, which render him unfit for service. But if a Prince be forc'd to see onely with others eyes, and hear with others ears, he had need to be very wary; for those are very seldome indifferent toward the person.

He

He, that is *chosen by the Judgement of his Prince*, and not by the recommendation of others, hath a great advantage; for if he prove well, the Prince is inwardly proud of his choice; and will certainly employ him further; for he looks upon him as his creature.

Wise and subtil Princes seldome prize or advance a man wiser then themselves, except in some case of great necessity. They are also commonly very wary of employing such as are recommended by publick fame; except it be in smaller matters.

Consider therefore, what employment you conceive most suitable to your *Genius* and condition, *v. g.* whether War or Peace; Sea or Land-service; action or advice; governing or finances and providing money or necessaries. And endeavour to render your self very able in that; though it is fitting also you should not neglect other matters. Also disrobe your self (as much as you can) of all particular interest; and at least prefer in your designs the advantage of your Prince and the publick.

A small *employment in youth*, or betimes, is much more to be valued then a great one in old age; for *Di cosa nasce cosa*. One business twists in another. And suffer not your self (as much as is possible) to be out of possession of doing somewhat. If you be, yet by continual presentation of your self, let it be known that you stay there ready to be hired.

It is good sometimes to *sue for an employment, though you be sure to miss it*. For by that means, you shew your self to imagine that you have some pretences

pretences to be considered. And your Superior, having once denied you, will be more ready to pleasure you another time, for fear of discontenting you; especially if you be a man of parts. But by no means put in for every thing, for that discovers your *Ambition*; and a conceit of your self, that you are fit for every thing.

You cannot be Master of what employment you please; but your commendation must be, well to performe that you are actually possess'd of. In a *Comedy*, he that acts a Slave well, deserves as much as he that personates a King. 'Tis a comfortable hearing, *friend come up higher*. Neither refuse or contemn any reward or gratuity, how small soever, your Prince bestows upon you.

Design not upon what is not in your power. And remember that being to deal with other persons, you must drive the nail which way it will go. Therefore be as indifferent as is possible. Your future gains also not being in your power, spend not upon the hopes of them: and remember, that expectation is alwaies greater then the reality.

7. He is happy, that hath an opportunity given him to shew signally his prudence and loyalty. *Sejanus*, by one action, I know not whether generous or fortunate, of saving *Tiberius*'s life with the hazzard of his own, obtained that reputation, that he governed the whole Empire; and had almost settled it upon himself; through the great confidence, *Tiberius*, otherwise a very jealous Prince, had in him. But these cases fall out seldome, and by the immediate Providence (as I may say) of Almighty God,

If

If you chance to do any *great action*, be ſure to give the glory of it to the *Prince*; as indeed he, in ſome ſort, deſerves it: for you follow his commands, or inſtructions; beſides the means, and opportunity of all ſuch are his onely; and it was performed under his authority. Seem not to be willing to draw all buſineſſes to your ſelf; nor keep too great grandeur in houſe, followers, &c. for that gives ombrage to the Prince; as great titles are offenſive to the Fellow-ſubjects.

Extraordinary ſervice, if many ingaged in it, is counted a piece of duty; and ſeldome rewarded. either becauſe the Prince, pretending that he cannot gratify all, to avoid murmuring and emulation, will reward none. Or becauſe thoſe about him, if many others be to be conſidered, are likely to find the leſs ſhare for themſelves.

It was a ſaying of *Antigonus*; *firſt get power then good will.* Power is ability of parts, wealth, friends, employment; then good will and reputation by courteſy, civility, and other acts of prudent converſation; as alſo by drawing others by your intereſt. For you may then engage many unto you, and ſpread your roots and fibres a great way: eſpecially if by the reputation of Juſtice and bounty, you have procured you a veneration amongſt virtuous perſons. For by this they are aſſured, that they may ſecurely lean upon you, and run your hazzards.

8. Becauſe more men are *drawn*, then *heaved* up. And that amongſt ingenious perſons there is alwaies *emulation*, and amongſt *rivalls* (and for all preferments ſuch there are) *envyings* alſo; which are great rubs; and difficultly ſurmounted or

or removed, except by a friend; who can give an *Antidote* againſt their *poyſon*; and by lending his hand raiſe you in ſpight of all the weight and preſſures they can hang upon you.

Friends are not eaſily made, and ſtill more difficulty amongſt great perſons; both becauſe they have fewer equals, and amongſt ſuch equals emulation is frequenter then friendſhip; yet are they not ſo rare, but they may be procured. For long, eſpecially youthfull, acquaintance; kinred and relation; ſympathy in affections; partaking in a common danger; or ſuch like, do reconcile friendſhip, but not frequently: nor are theſe means in every mans power, they are obligations by which Providence onely tyes men together. But there are others alſo which are more ordinary; for you inſinuate your ſelf into the affection even of a great perſon, if you can ſhew him, that you are able to ſtrengthen, aſſiſt, and confirm him, in his eſtate; and be able by your parts, or other way, to recompenſe the favours you expect from him. But *money* diſcreetly applied is a plaiſter that unites and ſoders all affections: nor is there any *Heart*, as well as not any *Caſtle*, that can reſiſt its battery, if rightly placed.

To *deſire wealth* for its own ſake, is low, ſordid, and proper onely for them, who make the obtaining it their Profeſſion: but to deſire it moderately, in order to do more good, is unblamable. Even *Reputation* it ſelf is acquired, and ſuſtained by diſcreetly keeping and ſpending; ſo that it alſo is in a manner ſubſervient to wealth.

We *ſeldome* ſee that *wealth increaſeth in a family for three generations* together: perhaps becauſe

that, he, who comes into a plentifull fortune, having no occasion to employ his parts and industry, grows lazy, and negligent, or at best betakes himself to some other affairs; or perhaps, because men not knowing the difficulty in obtaining it, value it not much; but rather look after the splendor of the World, whereunto rich men commonly engage and enter their Children; and for that reason live at the height of the reputation of their estate.

The Prudence to obtain wealth is generally conceived to be *cutting off superfluous* or unnecessary *expences*: but that is not all; for there is also required good menagery, or making your penny go further then another mans. But in this, Caution must be used; for many have been ruined by buying good pennyworths.

In *making friends by money* Prudence also is required, lest you loose *that* also. For it is best used upon an *exigent*; *occasionally* rather then *frequently*; and *actually* rather then *constantly*; like a *wedge*, not like a *sawe*.

Many can hurt who cannot profit. And the ill tongue of an *Inferior* many times harms more then that of an *Equall*; for it is easilier beleeved, because less suspected. Therefore endeavour to keep a fair reputation with all persons; with Superiors humble and compliant, not low and flattering; with equals grave, not morose; with inferiors courteous and fairspoken, not sullen or imperious. Considering, that no man is willing to own him, that is, out of fashion as I may say, out of the good opinion of the World.

It was *more dangerous to offend Sejanus* then *Tiberius.*

berius. For all men raiſed from low condition are more jealous of affronts and contempts; which a natural and generous Superior is not: who interprets nothing to be contempt but what is *meerly* ſo, or done on purpoſe to affront; and nothing to be ſo, but what cannot well be conſtrued otherwiſe. To ſuch therefore, as *Sejanus*, you muſt carry your ſelf ſo, as not to be hated by him; for you will find it hard to pleaſe both the Patron and him. Beſides you know not how long he will laſt; and it goes hard with a man of underſtanding and ſpirit, that *his good muſt depend upon two, and his ill upon one.*

It is unpardonable folly to quarrel with them, who are much your Superiours; for the thred breaks where it is weakeſt.

If you be ſo ill ſatisfied of any perſon, that you think not fit to pardon or bear with him any longer, yet let him not know ſo much; for the time may come when you ſhall have need of him. And if you reſolve to chaſtiſe him, diſcover it not, leſt you be prevented. But this is not to be uſed but in extremity, and towards perſons incorrigible. For, according to the rules of our moſt holy Faith, 'tis infinitely better not to revenge at all, but to paſs by offences; then which no man can ſhew greater wiſedome. And this is not very difficult if you ſtifle quarrels in the beginning. But there are ſome ſo wicked diſpoſitions, that nothing works upon them but fear; and he that lets them go unpuniſhed, encourageth them in their evil courſes.

Whether you expect employment and preferment, or chuſe a private life, if you have any

thing to loose, *Endeavour to be in Reputation with your Prince* and Superior: and trust not to your innocency, or wary living. For besides, that he cannot want an occasion some time or other to punish you, you know not what may happen, wherein you shall stand in need of him.

Much less presume that your manners are undiscovered, or to commit any fault upon hopes of secrecy; for a good Judge will so entangle and hamper you, that you cannot escape. And if you be once suspected, more suspicions will be continually suggested against you. And even to have much suspicion and litle proof makes against you, for it is a sign that you are more dangerous.

No man can stand alwaies upon his guard, but sometimes he will faile and mistake; happy he whose errors are in small matters, that he need not great applications and much endeavour to get himself off the shallow. Nor can a man on a suddain foresee the depth of a question, or the consequences of an action. Therefore when you doubt, or see not clearly, be wary, and take time. Many times small mistakes produce great evill effects; and great mistakes sometimes none at all; wherefore contemn no danger, how litle soever it seem to threaten. Be vigilant; *Cavendi nulla est dimittenda occasio.* It is much better to do so, then be beholding to your friend to fetch you off; for that is accounted equall to, if not greater, then, a considerable benefit.

Give not much heed to those, who would perswade to a retired life, or pretend themselves to be weary of business; have they not a mind to succede you? or are they not like the *Fox*, that

that having loſt his own tail, would perſwade all the reſt to cut off theirs?

9. 'Tis not an unuſual way to obtain preferment to ſhew a mans-ſelf ſo conſiderable as to *fright his Prince* into compliance. In reaſon this ſhould be an ill way, but experience ſhews, that under laſch Superiors, or ſuch as are under-hatches, it many times thrives well enough. Upon the ſame grounds proceed alſo thoſe, who endeavour to make themſelves neceſſary to their Prince; and ſo rivet themſelves into his buſineſs, that they cannot be drawn out without tearing the piece.

But of ſuch the Prince is alwaies jealous; and will at ſome time or other emancipate himſelf. He therefore that takes this courſe walkes upon a precipice, and the further he goes the greater is his ruine likely to be. The Count of *S. Paul* took his meaſures upon theſe grounds in *Lewis XI.* time. But he had to do with a Prince of extraordinary parts.

The *people* (upon whoſe recommendation many perſons think to raiſe themſelves) *guide not themſelves by reaſon*, but chance; therefore he is not wiſe that ſtrives to make himſelf their favorite, or forceth himſelf to gain their affection. For they will never do the like for him again, nor forgo the leaſt of their profit for his greateſt benefit. On the contrary, the Nature of the people and of all mean perſons, is, alwaies to value themſelves, as if all men were obliged to augment and better their degree: 'tis beſt therefore to deny them at firſt, when their deſires are modeſt. For if you once grant, you muſt never after refuſe,

fuse, left your former courtesy be lost; and to think to satisfy them is to give drink to an Hydropick. Yet, if occasion offer it self to be favoured by them; or if your virtue and good actions have procured their favour, neglect it not. For a *general plausibility* may stand you in great stead; besides that, it may be very advantagious by your good menagement to your Prince.

If you arrive to any power, be very *wary how you tamper to change governments* (which is usually the refuge of necessitous persons.) For not being able to perform it your self, you must of necessity trust your cause and person to many foolish and open persons. Yet nothing more frequently ruins such designs then too much caution for security. For that requires longer time; and employs more persons about the principal business; and is subject to many more accidents.

10. The service of a Prince is procuring that his *will and intentions be fulfilled*: for no man esteems not that (be it never so good) that is not according to his own desires. Such therefore as his desires are, such must they be whom he employs: for they are looked upon as onely the Instruments for his compassing and bringing about his purposes.

Wherefore they, who seem most zealous to perform the Princes will in all things, without deliberation, or interposing their own judgement concerning the lawfulness or unlawfulness of them, seem to be in the plainest road to preferment. Yet divers of the wisest Princes have made even *that*, the criterion to exclude men from their favour; and retain such, as upon tryall were found constantly virtuous. Princes

Princes uſually more eſteem one that is *Phil-Alexandros*, then one that is *Philo-Baſileus*, that is, more one, that loves his perſon, then his ſtate and condition, then his Nation, then the publick; though this is indeed the more honourable, and the other more eaſily counterfeited. But in reality *Princes have very few*, if any, *friends* to their perſons; for they have no equals, nor familiars; for indeed few wiſe men will expoſe themſelves to ſo much hazzard, nor ſet themſelves as pales againſt the wind, but for their own advantage. Beſides they know that if any difficulty happen, it is reaſonable they ſhould be deſerted. Wherefore they ought to make much of thoſe, who are truly *Philo-Baſileis*, for there are too few of them, who are *ſincerely* even *ſo affected*.

It is an action of very great Prudence to *carry even between adulation and ſowreneſs*. Neither to be as the *Cook*, that aimes onely at pleaſure; nor as the *Phyſitian*, who intends onely health; but to mingle and ajuſt them together. Whileſt we retain *Juſtice* and *friendſhip*, not to ſcandalize *Prudence* and *intereſt* is a difficult matter. Yet not impoſſible, for *M. Lepidus* kept to the end his authority with *Tiberius*, a very jealous Prince, as *Tacitus* obſerves.

Flattery and obſequiouſneſs is a more quick and ready way to advancement, then either durable or laudable. For when diſcovered to be ſuch, it is contemptible, and afterwards odious. It is but lead that bends and plies every way; nor is he a man either of virtue or courage, that can condeſcend to make himſelf *univerſal Miniſter* to any one. Conſequently he is neither faithful in his

his employment, when he eyes a greater reward; nor constant to him, when he spies danger.

Of flatterers there are two sorts. 1. *Bouffons*, whose cheif insinuation is to eat and be clothed. Who like the *Ape*, finding himself neither fit to carry burdens as the *Asse*, nor to keep the house, as the *Dog*, betakes himself to make sport. These are easily discovered, and their worst is not very dangerous. 2. The other sort are more subtil, gentile, and mischievous; whose designs are to intrigue themselves into buisness; to make fortunes, and get estates, or perhaps honours, by universall compliance. These, by observing the actions and discourses of their pretended Patron, discover his inclination, as *Hunters* do the haunts of wild Beasts, that they may easilier intrap them. It is their interest he should be vitious, careless, irregular, and extravagant; for by that means, they can more easily withdraw him from all virtuous persons, and ingross him to themselves: who have no other way to ingratiate themselves, but their ready compliance with all his desires. This they endeavour should pass for affection to his person; and they represent all other advisers, either as contemners of him, or at best as morose and of evil humor.

Therefore they pretend to Idolize him; to observe his counsels and commands as Oracles; not to converse with those he suspects; to inveigh against his enemies; to make him the head of their own Counsels; and themselves to be even in their own affairs ruled by him; to take great content in serving him; to praise him immoderately before those who will be sure to informe him of it;

of it; to exaggerate every ſmall favour received from him; and to diſſemble the injuries.

They alſo are careful to new name all his vices. Covetouſneſs they call Providence; jealouſy, circumſpection; Prodigality is generouſneſs, &c. Then they compare him with others either of a contrary vice, if the man be hated; or of the ſame, if in any reputation. They feign alſo in themſelves the ſame inclinations, ſympathy, ſentiments with their Patron. And often undervalue themſelves in reſpect of him. They are alſo apt to praiſe him for what he hath not done, or extravagantly for what he hath done, gloſing and varniſhing all miſcariages, &c. and few there are who are not taken even with this one bait. For who is he that values not himſelf above his deſerts, and thinks not all is his due which is given? In reality, the refuſing or accepting of praiſe rationally and diſcreetly, is as great a tryall of a wiſe man, as the cupel is of ſilver.

No Maſter eſteems a Servant, of whom he hath no need; and that either for his abilities (of which few Maſters can judge) or becauſe he knows his ſecrets; this then being the eaſier and ſecurer, is that way, which flatterers, and all thoſe who endeavour to make themſelves great by unlawfull means, chuſe to walk in. And of all ſecrets, they moſt deſire to be privy to his vices, for by that means he becomes obnoxious to them.

In *doing ill Offices* theſe flatterers obſerve, 1. to do them ſeldome. 2. To tolerate, if not confirme, the praiſes of him they deſign upon; leaſt they be ſuſpected to have done it out of malice. 3. To pretend no ſmall or inconſiderable occaſion,

nor their own concerns, but a publick one only, and in defence of their Superiors. 4. To dispose their words so, as they may seem casual and unpremeditated.

Artis est celare Artem; they endeavour therefore by all means to be accounted sincere and upright persons; for they see that the fame of being crafty and subtil (which is the great skill they really pretend to) much retards, and impedes their businesses. In general conversation therefore none more open and free; none seeming by their discourse more noble and generous. But their confidence is in simulation and duplicity, which, because of other mens evill dealing, they pretend is necessary.

They often pretend, and endeavour, to be *in esteem with the Clergy*; especially those who make shew of greatest severity, and holiness. And of so great force is the shew of Religion, that even an hypocrite is feared and reverenced. Hereby also they have considerable advantages; that they can decry all vices, even those themselves are guilty of; and can safely asperse those whom they hate or fear; and unhappy are they, that fall into their hands.

11. If the *Prince* deny you a request, be sure not to shew such resentment, as he may suspect you intend him any harme. Rather seem to be content with any slender shew of reason he gives you; so you may obtain, if not this, yet some other favour.

But if you perceive his mind to be alienated from you, retire betimes; for a man falling is by every one thrust downwards. Besides all the miscariages

miſcariages and errors will be ſurely laid upon your ſhoulders, notwithſtanding all your innocency.

FINIS.